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Catholic Sociology and Apologetics in India¹⁾

One of the most inspiring of the inspired pages of Holy Scripture is the praise and commendation of Wisdom. The sacred writers describe her as more precious than all riches, better than all the most precious things, an infinite treasure to men, preferable to kingdoms and thrones, the brightness of eternal light and the unspotted mirror of God's majesty, more beautiful than the sun and above all the order of the stars, lovable above health and beauty, object and inspiration of spiritual romance: *quaesivi sponsam mihi eam assumere et amator factus sum formae illius* (Sap. VIII, 2). That lyrical devotion to wisdom of young King Solomon has found an echo and a parallel in other youthful souls. By these I do not mean the multitude of students who crowded the western Universities of the Middle Ages, nor the even greater number of young men and young women who throng today the centers of learning the world over to acquire professional knowledge, or to prepare for a liberal career, or to attain to the cultural requirements indispensable to their station in life. I mean the select few who, besides and beyond vocational education and training, pursue knowledge and learning as an initiation into higher and deeper things, as a fuller grasp of the ethical, spiritual and religious springs of human life and history, as a climbing to the immutable summits of Truth, where one feels with Solomon "that to be allied to wisdom is immortality" (Wisdom VIII, 17).

A French writer, Père Gratry, in his most stimulating little book "Les Sources" (The Springs), describes a young man who, at an age when his companions think only of successful examinations and brilliant careers, resolves to give Truth a larger part in his life and undertakes the somewhat austere but self-repaying task of acquiring that fullness of understanding which, overflowing into the emotional and volitional life, becomes enthusiasm and inspiration and espousal of the Truth, which the Greeks called love of wisdom—philosophy—and the Latins "sapientia," that is to say, "sapida

scientia," as St. Thomas explains—delectable knowledge.

Catholic Summer Schools have been defined as assemblies of Catholic clergy and laity held during the summer months to foster intellectual culture in harmony with Christian faith by means of lectures and special courses along University extension lines. The purpose of University extension again is to make University standards of knowledge on given subjects accessible to those who cannot attend a University for the purpose. And since in India we have as yet no Catholic University, our Summer School aims at being, rather than an extension, a University forerunner and temporary substitute, offering a stimulus and an opportunity for study along lines of advanced knowledge and thought. Its general program, like that of Summer Schools elsewhere, described in "The Catholic Encyclopedia," is to give, from the most authoritative sources among our Catholic writers and thinkers, the Catholic point of view on all the issues of the day, in history, literature, philosophy, art, political science, upon economic and social problems that are agitating the world, upon the relations between science and religion; to state in the clearest possible terms the underlying truth in each and all of these subjects, to remove false assumptions and to correct false statements. Of course such an extensive program must be dealt with gradually and in selected parts.

The historicity of the Gospels is one of the indispensable pivots of our attitude and teachings. It is not subjective sincerity and conviction but objective historicity that is the final discriminating test in favor of the fundamental Catholic claims. "Not by following artificial fables have we made known to you our Lord Jesus Christ," says St. Peter, "but we were eye-witnesses of his greatness" (2 Pet. I, 16). The Catholic Church is not founded on pious poetry, but on the solid rock of historic fact. Catholic thinkers and writers have the obligation to prove, against rationalists and modernists, the identity of the Christ of our faith with the historic Christ of the Gospels. It is equally important they should expound and summarize the theological implications of these historic data and present a picture of Christ and His Mystical Body, that will compel the beholder to

1) From a paper read at the Summer School of Catholic Action conducted at Allahabad, India. Reprinted by special permission of the author.

adore, in loving wonder, the Incarnate Word in Whom dwelleth all the fullness of the Godhead corporally (Coll. II, 9), Who is the brightness of God's glory and the figure of His substance (Heb. I, 3), Head over all the Church, which is His Body and the fullness of Him Who is filled all in all (Ephes. I, 22, 23), Who will have all men to be saved and to come to the knowledge of the truth and has given Himself a redemption for all (I Tim. II, 6).

But while the Church's main concern is religious truth and spiritual redemption, she is also interested in another redemption, called, in the Encyclical *Quadragesimo anno, redemptio proletariorum*, the social redeeming of the working classes or the uplift of wage-earners. Well knowing that the material and economic conditions of her children and of mankind generally have an important bearing on their spiritual attitude, or in the words of Pope Pius XI, that a "higher level of prosperity and culture, if used with prudence, is not only no hindrance but of singular help to virtue," the Church is the more deeply and sincerely interested in the temporal welfare of the masses as this is a most powerful help towards a fuller realization of her spiritual mission and message. Like Christ she has "compassion on the multitudes, for behold, they have nothing to eat" (Mark, VIII, 2). The endeavors of the Church and especially of the reigning Sovereign Pontiff in that connection must be explained. One realizes the overwhelming complexity and vastness of this question—of such burning actuality in India—in perusing even hurriedly some of the abundant literature on the subject. I should like to point out some sign posts on the "Catholic way-out" of social disorder.

(1) The social and economic doctrine so masterfully expounded and defended in the Encyclicals *Rerum novarum*, *Quadragesimo anno* and *Divini redemptoris* is enhanced by, but not derived from, Revelation; nor is it meant for Catholics and Christians only. Its appeal is based on natural truths and logical reasoning, helpful to men of all creeds to reach a mutual understanding on some of the basic principles of social order. Hence the treaties of Versailles, St. Germain, Trianon and Neuilly, signed also by several non-Catholic and non-Christian nations, in dealing with the organization of Labor, could and did embody, as Pius XI remarks in the Encyclical *Quadragesimo anno*, "principles and conclusions agreeing so perfectly with the principles and warnings of the *Rerum novarum* as to seem expressly deduced from them."

(2) The Church neither proposes nor promises to effect herself the practical reconstruction of the economic social order, for which, says Pope Pius XI, "she has neither the equipment nor the mission." But she throws the whole moral weight of her authority on the side of social justice and human solidarity, as explained in the Encyclicals which enunciate,

not a technical system of social economics but guiding principles that, in the words of Pius XI, "have become part of the intellectual heritage of the whole human race," thus creating and fostering a world opinion which is at the root of contemporary clamoring for social reform.

(3) Reconstruction of the social order, as advocated in the Encyclicals, safeguards private thrift and ownership and aims at securing for all wage-earners an income sufficient for themselves and their families, with the opportunity of acquiring a modest fortune, through a social order offering to all and each a normal share of the goods which the wealth and resources of nature, technical science, and the corporate organization of social affairs can supply in a sufficient measure for all necessities and reasonable comforts.

(4) Such a social order respects or utilizes all inherent and historic human values, such as legitimate freedom and independence, sane self-interests, loyalties and moral responsibilities in the domestic, communal and national spheres, organically co-ordinated for the greater individual and common good, all cultural, ethical and religious, in a word spiritual, factors of civilization, which even Russia resorts to in opposing them. In fact Russian materialistic and atheistic Communism, as the Pope wrote recently, conceals "a false messianic idea, a pseudo ideal of justice, of equality and fraternity in labor, impregnating all its doctrines and activity with a deceptive mysticism which communicates a zealous and contagious enthusiasm to the multitude" and constitutes a paralogion.

(5) The dominant factors of the social order advocated by the Church are social justice and social charity, the latter being understood in this connection not only as relief organization but more generally as "commonweal love" or spirit of service and altruism, animating and vitalizing social justice in and through corporate organizations. Or, as Pope Pius XI expresses it, in the structure of economic life, mutual collaboration between justice and charity in social economic relations can only be achieved by a body of professional and inter-professional organizations, working together to constitute, under forms adapted to different places and circumstances, what were called corporations, which are better understood nowadays as the guild system and vocational, occupational or functional groups.

(6) The main object of functional groups is to replace the present "class" system of Society, which divides men into two antagonistic camps according to their position in the labor market, viz., of employees and employers, by guilds or associations uniting men for corporate performance of the special social avocation they have chosen. The stress is laid not on workers and employers but on their common performance in a determined line of economic

requirements, as for instance millowners and mill workers organized in one corporation towards satisfactorily supplying the nation with cloth and earning a suitable livelihood in the process. Hence such corporations are not only corporate interest organizations but also and even more public welfare organizations. Each corporation embraces horizontally a given profession throughout the nation, but is vertically subdivided into local and regional sections, with local, regional and national corporative Boards elected by the members, in accordance with statutes and laws sponsored by the State, which functionally represents the general welfare and must see that each corporation works harmoniously in its own sphere and in relation with the others for the greater common good.

(7) To effect such a social reform the Church appeals both to private or non-governmental initiative and to state legislation, subject to the fundamental principle of social philosophy—that larger and higher organizations must not arrogate to themselves the functions that can be performed efficiently by smaller and lower bodies, since the true aim of all social activity is to help and foster, not to absorb or supersede subalternate endeavors. As a Catholic statesman (De Valera) said pointedly not long ago, the function of the State is to aid, not to submerge, the individual or voluntary organizations, although that does not exclude legislation rendering the corporative social order in a general way obligatory. In the words of a writer in the *New Review* in a similar connection: "Normally the State must be satisfied with stimulating, controlling and directing individual and corporate activity; but it is also the trustee of the common good, and in that capacity it may and should see to the establishment of a régime that will yield the optimum welfare for the maximum number of people and make sure that everybody gets at least the necessities of life."²⁾

(8) State legislation in this matter ought to be inspired by solid and thorough social and economic science, in the light of which the Church wishes her program to be studied and applied, subject to general, social and ethical principles outlined in the Encyclicals, but otherwise in conformity with any just economic and political system aiming at putting industries in a position to pay a living wage, at distributing ownership and incomes and balancing prices, so as to stabilize employment and prosperity.

(9) Those general norms of economic social order, for which I have purposely *ad eos qui foris sunt* selected from the Encyclicals and approved writers, formulas based on natural reason and logic and not meant exclusively for Christian nations, are of course fully vitalized only if understood and applied in a Christian

sense and spirit. Hence for nations as well as for individuals the Church's social program may be an argument in favor of Christianity, just as Christianity is an argument in favor of that program, to which the Pope, Head of the most numerous and widespread Christian denomination, gives the full weight of Catholic religious and moral teaching. This is especially the case with regard to this program's absolute opposition to and irreconcilability with atheistic Communism, the most intolerant, pitiless, systematic tyranny ever known in history, of which the Communist A. Gide on his return from Russia said recently that nowhere "is the spirit less free, more bowed down, more terrorized, more vassalled." Hence the Pope invokes the collaboration of all believers in God in warding off the infallible harbinger of anarchy and terrorism which is bolshevistic atheism.

Such are some of the outstanding features of the social program. My excuse for dealing with the subject at a length out of proportion to the rest of my remarks is the Pope's recent insistence on the pressing importance of this matter at the present time. If anyone feels somewhat bewildered by the complexity of the issues raised, this will be a reason the more to give the subject his deepest attention. It requires indeed more than superficial thought and study to grasp the social problem and the merits of our solution, as compared with that of Socialism and Communism, and therefore the Holy Father urges even for Catholics the formation of study circles, conferences, lecture courses, with a view to making more known the Christian solution of the social problem.

We can sympathize with the editor of a great daily paper who referred not long ago to "that mysterious political ideal, the corporative state," for that ideal is too little known and less understood. It is not primarily political but social, compatible with the fullest sane democracy, adaptable to any political régime and combinable with a multiform co-operativism, as has been done so successfully for agricultural classes in Denmark, which has been called "the co-operative commonwealth." That is the corporative social order which the Pope considers to be the aim of social legislation and which may be called the Corporative State, in opposition to the Socialist State.

When at the recent Catholic Congress of Trichur a resolution was adopted in favor of the speedy establishment of a corporative state in India, I am afraid not many realized the true import and sociological value of such a far-reaching proposal, the realization of which would mean an amended and improved "Varasrama Dharma," as interpreted by a contemporary Hindu philosopher, Mr. Bhagavan Das, in an essay making part of a collection edited by Sir Radhakrishnan under the title of

²⁾ Loc. cit., May, 1937, p. 495.

"Contemporary Indian Philosophy." His terminology, if not his meaning, coincides so nearly with our social program that here in India his description of social organization constitutes an apt illustration of what we mean by corporative social order.

To summarize almost literally his several pages on the subject, he advocates a system in which the form of government is a minor matter; the right structure and organization of Society is all important. That structure he considers as consisting mainly of the four vedic vocational classes or professional groups, viz., the learned professions (brahmanas), the executive professions (kshattriyas), the business professions (vaishyas), the laboring professions (shudras), all constituted into guilds (srenis) each elastically self-governing but interdependently and mutually balanced with the others, all presided over by a class of holy men and women (dharma parisad) chosen from all four. Such is what he calls the social technique and structure, in which, he says, the life of each individual and the life of Society as a whole are both organized and interwoven as warp and woof, to subserve clearly visualized ends of life; individualism and altruism are duly combined and balanced, co-operation and competition properly regulated, class co-operation maximized, class conflict minimized; earning of sufficient livelihood, possession of sufficient property, avocations suited to temperament and ability are provided for by wise legislation.³⁾ If, in the interpretation of Mr. Bhagavan Das, guilds are understood as free professional organizations, with suitable horizontal and vertical subsections and membership not only by birth but also by choice and aptitude, if the business professions and laboring professions in a given line of performance are moreover united in functional groups as already explained, if finally we suppose them animated with the sentiment of Mr. Ghandi when he wrote, in the above-mentioned collection of essays: "for me there is no escape from social service, there is no happiness on earth beyond or apart from it,"⁴⁾ we have practically a pattern of what we call corporate order, less the fructifying Christian spirit with which we want to imbue it. The ignorance or insufficient understanding of the possibilities of that social order explain how "the Communist ideal wins over many of the better-minded members of the community," as the Pope expresses it, and how great political leaders can tarnish glorious aspirations by advocating a social system intrinsically (as Marx and Lenin have always claimed) anti-religious, which even the most brutal methods are not saving from failure and which is so alien to Indian civilization and innate appreciation of "ahimsa." To the omniform

Communist propaganda we must oppose an ever wider understanding and diffusion of our social program. "*Fas est ab hoste doceri,*" and hence we too must "train selected and determined followers to have them spread our ideas," as the Pope says of the Communists. The Catholic laity should prepare themselves to undertake that rôle in every way at their disposal, both privately and in the mandatory organizations of Catholic Action.

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Bishop Korum, the Integralist

I.

A truly outstanding member of the German Hierarchy in the declining years of the nineteenth and the early part of the present century, the late Michael Felix Korum, Bishop of Treves (died 1921), has remained unknown in other countries, even to Catholics. Distinctly social-minded, deeply imbued with the conviction that a solution of all questions can be achieved only with the aid of religion, he was intransigent in his adherence to this principle and its practical application. Unlike the majority of his contemporaries, Bishop Korum expounded the thoroughly Christian concept of Society, demanding, as does Pius XI, the restoration of a social and economic order based on a hierarchy of vocational estates.

Even as a youth the late Bishop was distinguished for his intellectual acumen. Born in 1840 in the village of Wickerschweier, Alsace, the son of a teacher, he attended the grammar school and the Episcopal Gymnasium at Kolmar, and later devoted himself to the study of Theology at Innsbruck in the Tyrol, where he attained his doctorate degree in 1865. That same year, at the age of 25, he was appointed Professor at the Preparatory Seminary in Strassburg, and after only four years was transferred to the faculty of the Major Seminary. Appointed pastor of the Cathedral at Strassburg in 1880, his labors there were significantly fruitful. In the very next year, 1881, on Aug. 14th, Korum was consecrated Bishop by Cardinal Monaco La Valetta, the Pope's Vicar-General, for the Diocese of Treves, to which See Bismarck, oddly enough, desired to have this Alsatian appointed.

When Bishop Korum assumed his new office he found that the May Laws—a particularly obnoxious feature of the policies pursued during the Kulturkampf—had wrought so much havoc within his Diocese that one-third of the parishes were without priests. For this reason the Bishop devoted the first years of his episcopal ministry solely to designing a program to protect the spiritual well-being of his people. It was about this time negotiations between Berlin and Rome concerning revocation of the May Laws were opened.

³⁾ Op. cit., p. 162-168.

⁴⁾ Op. cit., p. 21.

Bishop Korum had been received with marked courtesy by officials of the Prussian Government, even though he had been a French citizen for many years. However, his very first Pastoral Letter evidenced his determination not to deviate in any way from the directions he had received for the conduct of his episcopal office.

The Bishop was petitioned by the "Catholic Day," held at Treves in 1887, to sponsor a display of the Holy Coat. When he arranged the exposition four years later, however, it seemed the Devil had again mobilized his minions (as had happened during the exposition of 1844), instigating them to attack particularly the Bishop for promoting this glorification of Christ. Several vile, defamatory pamphlets were issued assailing Korum, who promptly instituted civil proceedings for defamation of character against their author and publisher. The court at Treves dismissed the suit, but the Appellate Court in Cologne ordered the case to trial. At the second hearing the two men responsible for the insults were sentenced to prison.

By this time non-Catholics had come to fear, and to an extent, to hate the Bishop. Hence a second public encounter soon followed, prompted this time by the School Question, whose decisive importance Korum keenly realized. He recognized that one of the chief causes to explain the constantly increasing dissolution of the family was the usurpation by the State of the natural right of parents to oversee the education of their children; this arrogation of parental rights the State was effecting directly through the lower schools and indirectly through the institutions of higher learning. In this matter Korum without doubt recalled the flaming protests penned in 1862 by the great Bishop of Mainz, Wilhelm Emanuel von Ketteler, in "Liberty, Authority and Church," and by the Jesuit Pachtler in 1876 against "the intellectual enslavement of the people by the school monopoly of the modern State." Because parents by this time had lost so much of their influence in the sphere of education, a condition resulting in a lessened appreciation of the importance of parental rights and parental dignity, the Bishop did not attempt immediately to bring about sweeping reform; hence, he did not attack the unwarranted State monopoly as such. Had he done so, Korum would have demanded parents should be allowed to establish schools enjoying the same legal status as State institutions, and should be granted a voice in the appointment of teachers and the selection of textbooks. These two points were also matters of controversy in the struggle for control of the schools in the diocese of Treves, a contest Korum now decided to enter.

The Bishop, however, contented himself with the demand that Catholic teachers should be assigned to the schools attended by Catholic children and instruction in the Catholic religion should be a feature of the curriculum. This

custom was not observed in a certain Catholic institution for girls in Treves. Since the Centrist press no longer defended the rights of parents to exercise their influence upon the school, they had become lax, and in many instances, permitted their own children to attend this particular institution. After repeated admonitions pronounced by him had remained unheeded, Bishop Korum prepared a decree announcing parents offending in this regard would be barred from reception of the Sacraments. Centrist Deputies promptly warned the Bishop against publication of the decree; the daily *Kölnische Volkszeitung*, influential organ of the Center Party in the Rhineland, deserted him at the very beginning of the conflict.

Without the Bishop's knowledge, the clergy of the city read the decree from their pulpits on the 15th of February, 1903. At once members of the opposition and their partisans protested vehemently in the non-Catholic press; they even mobilized the Government and Parliament—proof of the importance they attached to the State schools as means to help them destroy all lines of denominational demarcation, to further the cause of indifferentism. Even Cardinal Kopp of Breslau, the only member of the German Hierarchy who shared Korum's social and political views, was persuaded to support the demand for the removal of Bishop Korum, addressed by the Prussian Government to Rome. At first the Bishop refused to rescind his mandate and declared he would rather resign his See. Rome, however, insisted upon "submission, not demission." Finally, the matter was adjusted; the Government ordered certain changes in the school administration while the pastors revoked the decree from the pulpit on the 8th of March of the same year. Execution of the changes promised by the Government was delayed for several years, however. The correctness of Bishop Korum's position is evidenced by the fact that Cardinal Kopp later tendered him an apology, while Pope Benedict, during an audience granted the Bishop in 1920, assured him of the soundness of his stand in the entire controversy.

This was the second experience that served to dampen Bishop Korum's ardor. Dr. Karl Bachem touches briefly upon the issue in his "Pre-History, History and Politics of the German Center Party" (Vol. IX, p. 323), concluding: "We cannot enter further into the matter." The question of the principle at stake, the rights of parents, is not even mentioned; Bachem does, however, assert that the political aims of the Center Party had suffered because of the controversy. It is not, therefore, astonishing parents should have become increasingly reconciled to their complete loss of rights in school matters, until it is now possible for the State to pursue consistently the policy of usurping the prerogatives of parents in the education of youth.

The integralistic attitude Bishop Korum mani-

fested in the School Question he maintained toward the Labor Question and the question of Trade Union organizations. He was opposed to the laicistic theory that politics and economics are separable from religion and morals. Once it had become apparent that Catholic working-men should not be permitted to affiliate with Labor Unions dominated by the Socialists (in the Freie Gewerkschaften), Bishop Korum favored strictly Catholic organizations, both working-men's societies and occupational guilds, such as now exist in England, called "Fachabteilungen." Cardinal Kopp agreed with Korum in this matter, while other Bishops of Germany, accepting the policy of the School of Cologne-Gladbach (espoused by the Center Party), favored the "Christian" (interdenominational) unions as opposed to the Catholic occupational organizations sponsored by the "Berliner Richtung." As in schools, it was naturally difficult to discuss specifically Catholic principles in interconfessional labor organizations, and still more difficult to demand these principles should be the only guide for action. Bishop Korum frequently declared the inevitable consequence of the practice in question was, that in such "religiously neutral" societies religious principles would soon come to be completely ignored, while only the material interests of the members would be discussed. The inevitable result of this condition would be dissensions with the employers. The experience would prove as sad, he believed, as that encountered in mixed marriages, which induced the Catholic partner, "for the sake of peace," to remain silent regarding the sole source of true peace and true happiness in marriage and in Society—religion.

In 1890 the German Bishops, assembled in Fulda, had issued a Joint Pastoral Letter; this document stated emphatically and in detail the conviction that salvation could not, in the Labor Question any more than in other issues, be attained without recourse to religion. Bishop Korum was prominently identified with the preparation and acceptance of this Pastoral. It failed, however, to produce practical results. The Cologne-Gladbach school and the Center Party ignored it completely, while the Berlin Catholic workers' societies, which enjoyed the protection of Cardinal Kopp and Bishop Korum, defended it energetically. These did not, however, prevail with the other Bishops.

The year following (1891) the Encyclical Letter *Rerum novarum* appeared. As is quite well known, it insists upon restoration of society in accordance with its organic nature, and points to the reinstitution of vocational estates adapted to the conditions of the present day. Moreover, Leo XIII had previously advanced the same demand in the Encyclical *Humanum genus*, directed against Freemasonry, issued April 20th, 1884. As a result of the publication of the new Encyclical, special Catholic workingmen's organizations—de facto unions—were organized in the Dioceses of Treves and

Breslau, but even here no thought was given to and order of society based on estates as outlined by the Pope. For the rest, and apart from theoretical discussions and lectures on the subject, *Rerum novarum* exerted little practical influence. Large scale industry, capitalistically organized, was already too powerful, and the neutral Unions, patterned to fit large-scale industry, and animated by a militant spirit, dominated German workers. The capitalistic spirit, furthermore, exerted too great an influence on Catholic groups for them to be willing to support the Papal pronouncement. Powerful Catholic industrialists, at the head of great enterprises, on the one hand, and proletarianized masses of workers on the other, seemed preferable to an ordered economic life, based on the principle of estates and resulting in a strong middle class embracing the majority of citizens. It was simply considered impossible to summon sufficient practical Christianity to induce the citizens voluntarily to impose upon themselves restrictions affecting their gainful pursuits out of regard for the public weal. That the large-scale enterprise (conducted by the economically stronger and more reckless individuals) is the first, and general insecurity of existence a later—though inevitable—consequence of an unrestricted liberalistic economy, is almost universally overlooked. Precisely these conditions, however, render every healthy social, and likewise every moral order impossible. It is for this reason *Quadragesimo anno* demands the introduction of a "regulative principle" in economic life to replace unrestricted competition.

V. D. MOSEL

"Das Kapital" or the "Communist Manifesto"—Which?

(*A Question of Propagandistic Values*)

Differ though Socialists do in tactics, they are one in claiming Karl Marx as their messiah and "Das Kapital" as the "Bible of the working class." It is quite common to hear Socialists who know not "Das Kapital" boasting of its importance; they rarely use the English title, "Capital," however, fearing it might minimize their assumed erudition.

Renewed prominence was given this work of Marx in an address on books given by Henry A. Wallace, Secretary of Agriculture, at the recent Times Book Fair in New York City. Wallace declared on this occasion that "without 'Das Kapital' there would have been neither the Communist nor Fascist experiment." Failure to read "Das Kapital" is most likely responsible for this incorrect assertion, since the Secretary said, "a number of these books I have not read, I have only read about them." Reading about "Das Kapital" instead of reading "Das Kapital" has caused many fair-minded persons to credit it with propaganda value far beyond the

power of any book that deals analytically with the law of economic value. On the other hand, Socialists have been prone to claim knowledge of "Das Kapital," but draw upon their imagination for their "facts" in order to further their propaganda.

It was a common thing, in the days when my then "comrades" told the story in Socialist monthly publications of "How I became a Socialist," to read that "Das Kapital" "did the trick" even though their writings and addresses evidenced no knowledge of the contents of that intricate work. The latest recorded conversion to Socialism, asserted to have been brought about by "Das Kapital," is in a novel, "One Life One Kopeck," from the pen of Walter Duranty, the Moscow correspondent of the *New York Times*, and America's cleverest propagator of Stalinism. This novel tells the story of Ivan, a fifteen-year-old peasant boy, who was exiled to Siberia as a result of a brawl in a brothel. It was in Siberia that Duranty's hero was transformed into an ideological revolutionary Socialist by reading "Das Kapital," a book, the possession of which, while in any part of Russia during the days of the Czars, meant death, according to Duranty. To quote a paragraph:

"How the book got there, and why Ivan was allowed to read it, is hard to say for anyone who has ever been in Russia. Because it was a shocking book, the book of Karl Marx, called "Das Kapital," and just to own this book would have sent anyone to Siberia. But someone had owned it, and taken it to Siberia, and no doubt it had been found somewhere in his bunk and he had been beaten to death, and after that no one had cared much about the book any more, and it lay around until Ivan found it and began to read it."

Evidently Duranty does not believe that the age of miracles has passed when a fifteen-year-old peasant boy becomes a Bolshevik by reading a book, through which the mature correspondent of *The American* found "thought travels" as "thickly as molasses," a book "that thousands had got to its tenth page and then turned to 'Alice in Wonderland'."¹⁾

If Duranty did not know the land of the Czars one might pass over, with compassion, his expression of surprise that "Ivan was allowed to read the shocking book." For the well-established fact is that more freedom to print and circulate Socialist books was allowed the people of Russia in the days before the dictatorial trio—Lenin, Trotsky and Stalin—than since they afflicted the world by translating Socialism from theory into practice.

If Duranty did not know Russian history one might condone his failure to realize that, with an exception here and there, prisoners were exiled to Siberia and not "liquidated" in the days of the Czars. While they suffered isol-

ation, they were given a degree of freedom. For example, they were allowed to have and to read books, to write about them, to the extent that Kropotkin, Chernychersky, and other enemies of the Czar were permitted to write books in Siberia that are found even today on the shelves of revolutionary libraries. Hence, the discovery of "Das Kapital" by Ivan in Siberia is as much a myth as is the discovery of the Bible by Luther in the monastery library of Wittenberg. If Duranty did not know Russia, one might deplore, though forgive, the declaration that "Das Kapital" was barred from the land of Czars in the days before the Marxians got control of the Kremlin. The historic fact is that the Russian edition of "Das Kapital" was translated from the German into the Russian language and openly offered for sale in book stores in Russia before Dr. Aveling, "son-in-law" of Karl Marx, translated it into English. Further, the Czar feared "Das Kapital" so little that a copy of the first translated edition was brought from Russia to America by the representatives of the Czar and exhibited at the Chicago World's Fair forty-five years ago.

Karl Marx, in association with Frederick Engels, may be rightly credited with giving modern Socialism its impetus as an organized force, though they were its intellectual revolutionary doctrinaires rather than successful organizers. In 1847, before "Das Kapital" was written, the Communist League commissioned them to write the "Communist Manifesto," the Socialist Declaration of Independence.

Socialist philosophy, the agitation for the Socialist objective, did not originate with them, since the French School of Babeuf and Fourier, the English school of Robert Owen, and the German followers of Wilhelm Weitling antedated Marx, Engels, and the Communist League.

The "Manifesto," written by Marx and Engels, was called "Communist" in order to distinguish the teachings of their revolutionary Socialism, based upon the class struggle, from the "Utopian Socialism" of Fourier, Owen, and others, which was sentimentally religious in character. Marx gave Socialism its "scientific" economic basis in "Das Kapital" by analyzing the law of value embodied in commodities. This analysis was intended to prove that labor alone is the source of value, that not individual but social human labor power creates value; not the labor of the weaver, tailor, carpenter, or bricklayer, but "undifferentiated, abstract social human labor power, qualitatively equal and quantitatively comparable," quite a thing for a fifteen-year-old reader of the "Bible of the working class" to encompass! Marx's objective in "Das Kapital" was to outline the laws governing the production, exchange, and accumulation of commodities, to outline an economic process taking place in Society that must inevitably force capitalism to give way to the next stage in the evolution of Society, when the

¹⁾ Loc. cit., Syracuse, N. Y., Nov. 28th, 1937.

means of production and distribution will be confiscated by the proletariat and made the collective property of the proletariat.

This Marxian evolutionary theory caused the late Morris Hillquit to declare that "no Socialist state is possible without full antecedent industrial development, and conversely, when a country has reached a state of industrial and technical maturity Socialist transformation becomes possible and in the long run inevitable." This evolutionary theory of Marx in "Das Kapital" was completely exploded by "Socialism being realized" in an agricultural instead of a highly centralized industrialized country.

The revolutionary spirit has been aroused among toilers by the writings of Marx and Engels in the "Communist Manifesto," but never by "Das Kapital." From the "Communist Manifesto" came the fiery, attractive, stirring slogan that has rallied wage workers dissatisfied with the injustices they suffer, injustices that cry to heaven for solution. While I myself was attracted to Socialism by reading Edward Bellamy's "Looking Backwards," thousands, like Dorothy Day, have attributed their entrance into the Socialist movement to the "Communist Manifesto." To quote Dorothy Day, "The Marxist slogan, 'Workers of the world unite, you have nothing to lose but your chains,' seemed to me the most stirring battle cry, and it was a call to me, a clarion call, which made me feel one with the masses, apart from the bourgeois, the smug and the satisfied."²⁾

There is grave danger of Socialist inroads into the ranks of lovers of God and country. This is due to the brag, bluff and bluster of the clever Marxians who move the masses by "Communist Manifesto" and not "Das Kapital" phrases and tactics. They operate by opposing the evils of "capitalism" rather than by propagating the basic principles of doctrinaire Socialism.

DAVID GOLDSTEIN

Strangling the Cotton Growers

The original purpose of a protective tariff, to grant infant industries security against foreign competition until able to stand on their own feet, and to aid both enterprisers and workers to adapt themselves to means and methods of production foreign to their previous experiences, has been utterly neglected by generations of American lawmakers all too subservient to the will of finance capital. Our tariffs alone more than justify John Graham Brook's contention: "Our magnates of industry have not preached paternalism, but, in season and out of season, they have practiced it . . . They have not merely looked to the government to assist their enterprises, they have taken possession of it."¹⁾ With what results for the

beneficiaries the title of a brochure by Mr. Charles G. Ross, former Chief Washington Correspondent of the St. Louis *Post Dispatch*, "Tariff Abuse Levies \$2,000,000,000 Yearly on the Public,"²⁾) indicates, but no more. It does not reveal for instance the detrimental influence an abused tariff policy has exerted, and exerts even to a greater degree today than ever before, on the Nation's farmers. Especially the cotton growing planters, farmers, renters, and sharecroppers of the South, do more than merely pay a share of the colossal tribute exacted by over-protected industries from consumers.

The existing "protective system," the mother of trusts, while it grants finance capital the right to levy toll on the Nation, makes it increasingly difficult for cotton growers to sell this important product of southern soil and climate in foreign markets. Although grain farmers and live-stock raisers also are affected by the repercussion caused by foreign nations encountering our tariff wall, it is the cotton farmer who is the chief sufferer. A big crop, such as that a bountiful nature produced in the past year, makes matters worse. The inevitable result, excessively curtailed purchasing power of all cotton growers and those depending on their trade, is immediately reflected in the order-sheets of factories and jobbing houses doing business in the cotton states. Unemployment follows and in the train of unemployment lower prices for farm products of every kind. Thus proving the contention that high protective tariffs do not, as has been claimed, increase the domestic market, but, on the contrary, tend to cut it down. In fact, the tariff can only benefit the farmer who produces a commodity which has no natural advantage in the domestic environment. But the number of such farmers is very small and their number in the South is insignificant.

In the face of a South kept poor to an extent by a misdirected tariff policy, it is a crime to suggest, as Malcolm M'Dowell did a few years ago: "Many southern farmers will be growing fodder for printing presses instead of cotton before many years." But only after they have been made to realize "that national and international developments indicate that the South is likely to lose much of its export cotton trade and, consequently, some other crop must take cotton's place." That crop, it is declared, is slash pine, "to be grown for paper and rayon."³⁾ The tremendous price the lesser cotton growers of the South probably would be made to pay for an economic experiment of this nature has no terror for men devoted to the gospel of mammon, the beneficiary of every economic revolution of the past one hundred and fifty years. The recommendation referred to

²⁾ St. Louis, 1932.

³⁾ "Slash" Pine, South's Hope. Third of a series of articles, syndicated by the N. Am. Newsp. Alliance, Aug., 1935.

¹⁾ *The Preservation of the Faith*, October, 1937.

¹⁾ *The Social Unrest*. N. Y., 1903, pp. 46-47.

would, should it be put into practice, undoubtedly result in the creation of vast latifundia and the consequent displacement of a large number of farmers and tenants.

Slash pine is not a farmer's crop; there is more than mere possibility of its proving as disastrous for the South's petty freeholders and cotters as was the introduction of wool growing for the peasants of England. "Sheep are eating men," a phrase used by Thomas More in his "Utopia," has become classical. It characterizes, briefly but succinctly, the result of the policy that the land could be made to yield much more if employed for sheep-farming instead of tillage. But sheep-farming required larger holdings and less labor—and this applies to slash pine also. "Hence," wrote the late Arthur J. Penty, "it became the custom for the new landlords to exercise their manorial rights to the full by enclosing the common land; to buy up several holdings and turn them into one. The old homesteads were left to decay, and their former tenants became either vagabonds or landless laborers."⁴⁾

Landowners, as deeply in debt as are so many southern planters and farmers, would fall an easy prey to enterprisers bent on exploiting capitalistically the commercial growing of slash pine. Some sharecroppers might possibly gain by becoming laborers on slash pine plantations. The majority would join the dispossessed tenants seeking work and ultimately disappear in the urban proletariat.

F. P. K.

Warder's Review

They Will Certainly Wail!

Beet sugar is a product our country could well do without; Louisiana, Cuba, Hawaii, and the Philippines are quite able and more than willing to furnish American consumers with all the crystallized extract of *Saccharum officinarum* they are able to consume. Beet sugar in our country is the product, as it were, of a protective policy which has run riot and is at the bottom of not a few of the evils of an economic nature we are contending with at the present time.

According to the *Michigan Catholic*, the Wolverine State Department of Labor and Industry has forbidden the use of child labor in sugar beet fields from this year on. "This is expected to halt the widespread practice of employing Mexican children for this purpose," says the editorial. "This may boost the cost of producing sugar." Of course it will; one of the first effects of this in itself laudable policy will be to stimulate the activity of the sugar lobby in the Capitol at Washington. The producers of beet sugar will "prove" their inability to meet the competition of foreign sugar, due to

the restrictions referred to. But they will not complain merely in their own name; they will throw sand in the eyes of the public and insist that the beet sugar growers, the farmers, will be ruined should the beet sugar factories close down. The beet sugar interests have been playing this very game for years.

In truth, the farmers of the country could pension every sugar beet grower in the country and still be millions of dollars ahead if the tariff on sugar were reduced. The thirty million men, women and children living in the country are paying a heavy toll for the privilege accorded the beet sugar interests. In addition to the producers of staple farm products, our milling industry suffers from loss of markets.

Dishonesty—a Symptom

While men have been chattering clamorously about social justice, at times in the shrill tones of bluejays, no one appears greatly concerned over what has befallen common honesty in our country. Even in the face of a truly appalling and mounting cost of dishonesty, no one seems to consider widespread dishonesty a social problem.

Dishonesty is, in fact, just another symptom of a sick Society; that the evil is quite general and expensive for Society, few would deny. Some of the revelations regarding "The Professional Thief: By a Professional Thief," recently published by the University of Chicago Press, lead Mr. William Healy, of the Judge Baker Foundation, Boston, to admit:

"To my mind, most significant is the verification of the idea some of us hold about our country, namely, that our cultural patterns do not include a very widespread emphasis upon honesty. Many of us have, to use one of this author's expressions, 'larceny in the soul'.¹⁾

While it does not make criminals of everybody, it taints the actions of all too many men and women. In fact, confidence men thrive on the cupidity of "honest" people. The "Professional Thief" speaks of the ease with which men can be drawn into confidence games by the expectation that they can make money illicitly. As further proof of his contention, that there is "larceny in the soul" of the American people, this "expert" uses the failure of his professional friends to work similar rackets among the English.

However, we believe certain traits of a racial nature may account, in part at least, for the apparent rectitude of Englishmen. Nor should we overlook the evil influence of an evil heritage: from the early days of the Republic onward the successful speculator and manipulator was the "prominent citizen." Few men have been ostracized for having engaged in shady transactions. We have adopted the Romans' attitude toward money: *Non olet!*

⁴⁾ A Guildsman's Interpretation of History. London & N. Y., (1919), p. 173.

¹⁾ *The American Journal of Sociology*, January, 1938, p. 653.

Discord-Fostering Factors

The so-called Train Limit bill, adopted by the Senate during the last session of Congress, and now in the hands of the House committee on Interstate and Foreign Commerce, proves the demands of organized labor are not necessarily compatible with the interests of farmers.

The purpose of the bill is to restrict freight trains to a length measured by 70 freight cars, loaded or empty. The contemplated limitation would, of course, necessitate the employment of more train crews and hence increase the cost of transportation. Higher freight rates would inevitably result, and they would in turn burden farmers, who pay freight on all goods sent to market or brought in for consumption.

Nor were they slow to discover that the contemplated law would impose upon them a new tribute. The National Grange and other farm organizations have fought the bill energetically and they will probably carry their point. The declaration by the *National Grange Clip Sheet*, that "the bill is growing more unpopular daily throughout the rural districts of America," is undoubtedly warranted.

Both the demand of the trainmen, to restrict the length of freight trains, and the farmers' opposition can be justified. But the case also demonstrates what is so well known to the student of capitalism: namely, that the sins of the system cause not merely social unrest and a division of society into major antagonistic classes, but also strife between various groups of one and the same class even. Trainmen and farmers are both members of the middle class and their chief interests are identical. Nevertheless, they are now seen opposing each other, both the victims of a system and the clever expropriators of our railways.

Progress! What Price?

The accomplished fact carries with it the power to convince the opportunist, no matter what means were employed to obtain success. And the capitalist is always an opportunist, eager to grasp every opportunity promising gain. A representative of the capitalistic ideology, the *Economist*, closes an article on "Russia's Economic Progress" on a note of hopeful assurance:

"The Russians have reason for satisfaction with the achievements of their new social-economic mechanism, on the twentieth anniversary of its inception."¹⁾

While admitting that it had not as yet "given them relief from economic anxiety," the article declares Soviet economy was moving "from one major problem to another." Not a word regarding the price the Russian people have paid and are still paying for this "new social-economic mechanism." Scrooge neither weighs the tears, the bloodshed, nor the misery caused by Soviet economy moving "from one major

problem to another"; there is no room on the debit side of his ledger for imponderables of this kind. He still adheres to the policy of opportunism and utilitarianism which have guided the actions of Capitalism for so long.

The article admits, on the other hand, that "the constant influx of displaced peasants from the country-side into the towns puts a heavy strain upon the housing resources, which will not be relieved until agriculture is wholly mechanized."²⁾ What lot befalls the poor "displaced peasants" in the meanwhile, does not concern an economist of the Liberal School. Some of them may rise to the top, others will go down and disappear in the welter. These will constitute the majority. As long as "Russia's economic progress" grants International Capital even the hope of participating in the spoils, nothing else matters. That the "displaced peasants" result, for instance, from "agriculture almost completely collectivized," is not deemed worthy of mention even. Nevertheless, the outcome of the experiment may prove to be tragic for Russia. Mechanization of collectivized agriculture offers no remedy for the evils inseparable from the growth of urban population, the result of tillers of the soil deserting the land.

Contemporary Opinion

Do you know what the soul of Africa is? According to that eminent non-Nordic authority, Sir Ernest Oppenheimer, it is diamonds. Addressing members of the Antwerp Diamond Exchange he said: "The diamond is the civilizer of Africa. This spirit helped me when I went to South Africa in 1902. The soul of Africa survives on the diamond fields." So now we know. We expect an indignant remonstrance almost any day now from the Chamber of Mines.

Editor's Notebook,
Southern Cross,
Cape Town

The momentum of Christian tradition and the Christian way of life continue to operate in society, but the motive force, the driving power—divine faith—is absent from that general unco-ordinated movement of the human family that goes by the name of civilization in our time. The minds of men are bewildered as a result of the general prevalence of a secularist system of education and a mad pursuit of the perishable goods that minister to man's love of sensual comfort and his lust after domination and power. The confused state of society and its disorders are a reflex of the evolutionism, subjectivism, and skepticism that dominate the universities and cause men looked on as intellectual leaders, to reject any fixed standards of

¹⁾ Loc. cit., Nov. 13, 1937, p. 303.

²⁾ Loc. cit., p. 302.

morals and to refuse to accept objective truth. The blind lead the blind, and the outstanding need of human kind in our day is the need of a teacher of truth.

MOST REV. FRANCIS W. HOWARD, D.D.¹⁾
Bishop of Covington, Ky.

There is no need to quarrel with President Roosevelt's demagogically expressed faith in representative democracy. It constitutes the American political ideal as it constitutes our own. But it is dangerous and indeed childish to suppose that there can be no worthy alternative political ideal, and to support this view by the very *simpliste* reading of post-war international politics that war and aggression lie exclusively with the authoritarian Powers. "Genuine participation in one's own government," as the President calls it, is not an absolute good, nor is it everywhere necessary for good government. Still less does its existence guarantee good government. The only test of good government is whether government allows and, insofar as government can, encourages the people to develop their souls, their minds and their bodies so that their lives may be as good and useful to themselves and the community as their talents and characters allow. The test of this goodness and utility cannot come exclusively from either the State, as in totalitarianism (which is only one form of authoritarianism), nor from the mere majority common denominator of private judgments, as in democracy. It must come ultimately from something other than both, God revealing Himself through religion, nature and conscience. If the President had borne this in mind, he would have been less sweeping in his praise of democracy and less provocative in his indictment of alternatives.

The Catholic Herald²⁾
London

In England, France, Scandinavia, the United States, and indeed almost every country in which capitalism and parliamentary institutions survive, experimentation is going on in the effort to develop an economic system which combines some sort of competitive autonomous operation of corporate enterprise with the minimum of management of the economy by the state which is necessary to supplant that part of the machinery of automatic regulation by competitive price which had broken down.

Upon the success of these attempts at developing a kind of hybrid type of economic control, the maintenance of the democratic, parliamentary system largely depends. For even if the breakdown of the system of laissez-faire is taken for granted, the evidence seems quite clear that complete operation of the economy by the state is possible only at the cost of abandon-

ing parliamentary government. Nor is the record positive that the economy could be operated successfully by state authority even if the liberties associated with parliamentary government were sacrificed.

The record of these attempts to salvage a limited degree of laissez-faire and to combine it with the management by the state of some elements of the economy is not yet clear.

CALVIN HOOVER
in "Dictators and Democracies"

I remember writing in the *Catholic Times* more than a year ago that the policy of preserving a stable price level was never mentioned in our Press although it was the prime factor in world politics. This can no longer be said. The stable price level is now mentioned more often; and *The Times* [of London] recently made it a key point for its first leader, which referred to the conscious effort of far-seeing statesmen in many countries and not least in our own, to substitute economic stability for the economic storms of the past.

The Times defined stability as "a level of wholesale prices which will give a fair return to producers of average efficiency, not impede a high standard of living, eradicate violent alternations between scarcity and glut and encourage enterprise and steady purchasing by removing uncertainty as to the course of prices."

This is the very opposite to the old system of boom and slump depending on bank loans. "Anything," says *The Times*, "even controversy, which directs public attention to and increases public understanding of these matters is to be welcomed." Another sign of change.

GREGORY MACDONALD¹⁾

Economic "planning," as it is sometimes called, beginning as a measure of resistance against the disasters brought on by the depression, is developing slowly into a more positive form of action, aiming at something more than the mere salvaging of hopeless situations. So far, however, in the great majority of countries no adequate measures have been taken to set up the machinery necessary to co-ordinate the various measures of State intervention, so as to enable them to yield an optimum of social advantage. From this point of view there is little true "planning," and such as there is has been directed largely towards non-social objectives. Furthermore a great deal of the action contributing to the present recovery must be classed as definitely uneconomic. Production is being promoted which, from an economic point of view, does not pay; and to a large extent it is the employers and workers who must perforce foot the bill.

The Internat'l. Labor Office
Year Book, 1936-7

¹⁾ Address delivered on the occasion of the banquet in honor of Most Rev. George J. Rehring, Auxiliary Bishop of Cincinnati, Oct. 7th, 1937.

²⁾ By the editor, Jan. 7th.

¹⁾ Loc. cit., London, Dec. 10th, 1937.

S O C I A L R E V I E W

CATHOLIC SOCIAL ACTION

A College for Catholic Action is shortly to be established in Liverpool. Archbishop Downey has stated that it will specialize in such studies as Social Economics, Apologetics, Personal Service and the organic structure of Catholic Action itself.

A special training will also be given for leaders of the Youth Movement.

The International Union of the Catholic Press met in Breda toward the end of the old year to prepare the program of its Third International Congress in Vienna next summer. The International Union covers all European countries, and its last international meeting was held at Budapest last summer.

Among those present at Breda were the Editors of the *Osservatore Romano*, *La Croix*, *Reichspost*, *Maasbode*, *Libre Belgique*, and many other newspapers of international importance.

In January, 1937, the Catholic Nurses' Guild, of England, had twenty-six branches; at the beginning of the present year there were thirty-two and three more—one in the North and two in the South—in course of formation.

As the result of this rapid development the Guild has one center, at least, in every diocese of England. The official bulletin of the Guild, *The Catholic Nurse*, attributes this satisfactory extension to the International Congress of Catholic Nurses held in London last July and to the widespread publicity which resulted from this event.

According to the *Examiner*, of Bombay, a proposal to acquire a large tract of land in the Barrage area for a model village, which has been engaging the attention of the Catholic Association of Sind and Baluchistan for several months, has been adopted. The village is intended to bring together all Catholic *haris*, and the advice of several zemindars (large landlords) and the help of Government are being sought in launching the scheme.

It is understood that to begin with 1,000 acres will be taken on lease to accommodate 30 families, and it is hoped to extend the area as more join. The scheme also provides for a school and a church, and the general management will be entrusted to a Dutch Franciscan Brother who is experienced in farming and agriculture.

A remarkable Canadian organization, the Catholic Union of Unemployed, held its annual meeting at Regina, Sask., early in January. The president, Mr. J. McArdle, stated that the Union, through its affiliation with the Central Council of the Christian Front and its close contact with the hierarchy and clergy of the Province, makes for greater progress towards Social Justice. He further stated that the Union would, as in the past, strive to help those in need by: (1) representing their interests; (2) studying and discussing their difficulties democratically and charitably; (3) giving ad-

vice; (4) giving moral support with respect to their rights as brothers in Christ. Mr. McArdle closed his remarks by stating the Union to be strictly non-political, non-national, but strictly Christian.

The organization holds weekly meetings, at present devoted largely to the study and discussion of papal encyclicals. Archbishop P. J. Monahan, Regina, is honorary president, while the parish priests of the city are honorary vice-presidents of the Union.

HOUSING PROGRAMS

A State housing program to "rekindle business recovery" was advocated by Governor Lehman in his message to the 1938 New York Legislature. The Governor proposed that the State Housing Act be broadened to permit counties, towns and villages to establish housing authorities. Other recommendations by the Governor include:

Authorizing insurance companies to invest funds to finance slum clearance and low-cost housing.

Ratification of the Federal child labor amendment.

Continued unemployed relief on a State and National basis.

Creation of State mortgage banks.

Outlawing of so-called labor spies and strike-breaking agencies.

Continuance of the State mortgage moratorium.

FAMILY ALLOWANCES

The "family allowance," long ago introduced in some continental countries of Europe, is obtaining a foothold also in England. Messrs. Pilkington, owners of extensive glass-works, are introducing a scheme of family allowances for their employees. No allowance is to be payable unless the number of children exceeds three, or normally except for children attending school; but for each child of school age beyond three in the family the firm proposes to pay five shillings a week in addition to the ordinary wages.

Schemes of family allowances are, of course, already common in France, Belgium, Germany and Australia and New Zealand; and there are a few in England in the case of professional workers—for example, such a system exists for the staff at the London School of Economics. In other countries, where the scheme has been applied to industrial workers, there has usually been a pool, either on a regional basis or for an entire industry, in order to spread the cost over different firms irrespective of the numbers of their married employees. Messrs. Pilkington, however, apparently propose to act entirely on their own, at an estimated cost of something like \$250,000.

COMMUNISM IN ACTION

The author of "Red Menace in Australia," Fr. Leo Dalton, a well informed priest, reveals the steady development of the Communist Party in the southern Dominion. Communism came to Australia in 1920 and since then it has developed rapidly, maintaining close relations with Moscow. A never-ceasing flood of Soviet publications, which are distributed gratis, comes regularly from Moscow. *The Moscow News*, a weekly of 32 pages, of which 8 are ro-

togravures, is sold at the ridiculous price of two-pence (it would cost two shillings were it produced in Australia). The Report of the trial of the Trotsky Centres, a volume of 580 pages and well bound, was sent gratis to many of the members of workers' unions.

There is a Central Committee at Sydney directing the activities of seven branches into which the Communists have divided Australia. The Party at present has only 10,000 members, but its sympathizers number, according to Father Dalton, some hundreds of thousands. The Communist Press has four papers in addition to *The Communist Review*, which has a monthly circulation of over 5,000.

ONE HOUSE LEGISLATURE

To eliminate "many of the worst features of the present buck-passing, lawyer-dominated, boss-ridden Missouri Legislature," a Unicameral Legislature Committee has been formed in the State of Missouri. This group is sponsoring an amendment to the State constitution to merge the House of Representatives and the Senate into a single-house governing body. However, the Committee has adopted unusual political strategy in its attempt to introduce single-chamber government.

Because "the committee saw that the adoption of the single-chamber plan would not solve all the legislative ills," it incorporated into the amendment two "riders," viz., election to the Legislature on a non-partisan ballot by a system of proportional representation, and abolition of the sales tax.

Governor Lloyd C. Stark has taken the attitude the State should not rush blindly to adopt a governmental system of as yet unproven worth. He is inclined to wait until the "Nebraska experiment" has either demonstrated its value or is shown to be impractical, before assenting to similar action in Missouri.

THE WHITE MAN'S SHAME

The ruthless treatment of natives in newly discovered or occupied regions of the world by members of the white race will ever constitute one of the blackest pages of modern history. Men, representing Christian nations, have despoiled, degraded, or destroyed even almost every primitive people they have come in contact with these past four hundred years. The responsibility for the present sad condition of the Blacks of Australia was emphasized recently in the reply the former Chairman of the Australian Board of Missions (Protestant), addressed to the *Sydney Bulletin*:

"The eyes of journalists and of humanitarians need to be turned to the main causes of 'degradation and extinction of the Australian black': (1) the abuse of the white and Asiatic of native women as witnessed by the frightful scandal of the half-caste; (2) the exploitation of natives of Australia on sea and on land; (3) the impossibility of the native getting a fair trial in the white man's court; (4) the refusal of the Government of Australia to protect the native race by education and by giving rights of citizenship in his own country. At present he is a ward of the State, and the State is not fulfilling the obligations of stewardship."

The last sentence is applicable to our own Indians also.

JIM CROW

A bill, directed at segregation of Negro passengers in railway coaches, legal in all states south of Mason and Dixon line, has been introduced in the House of Representatives by Congressman Arthur W. Mitchell, of Illinois. Mr. Mitchell, who was recently a victim of the Jim-crow system in Arkansas and has a suit now pending before the United States Interstate Commerce Commission, says his bill, if passed by Congress will kill "Mr. James Crow" so far as interstate travel is concerned.

The text of the bill is as follows:

"It shall be unlawful to segregate any persons traveling as interstate passengers on any carrier subject to the provisions of this Act, or in railroad stations, waiting rooms, rest rooms, lunch rooms, restaurants, dining cars, or in any other accommodations provided for passengers traveling interstate, on account of such discrimination or attempted discrimination shall subject the offending carrier, its officers, agents, servants, and employees, to the penalties hereinafter provided for violations of this Act."

FASCISM

A dictatorial system of social justice and peace, "far ahead of anything yet conceived in Italy, Germany, Portugal or elsewhere," will be spread across Canada in 1938, Adrien Arcand, leader of the Canadian Fascists, asserted in an interview at Montreal at the beginning of the year. "From one end of Canada to the other," the editor-leader said, "great rallies will be held, in Montreal, in Toronto and in Winnipeg," to spread the gospel of the National Social Christian party, as it is known in Quebec province, and the Canadian Nationalist party in the west.

By 1941, as a sequel to an economic crash he predicted for 1940, Mr. Arcand said either Fascism or Communism would hold sway throughout North America. He said his group was prepared to set up the corporate system in Canada, with the federal body composed of representatives of the professions and classes acting under a higher council headed by a prime minister. He emphasized that his party bore allegiance to the King and God and was pro-Canadian.

TAXING CHAIN STORES

The law relating to the power of the states to levy special taxes against chain stores seems to have been fairly well decided in the course of years by various decisions by the Supreme Court of the United States.

The first important case was that of *State Board of Tax Commissions of Indiana v. Jackson*, 283 U. S. 527, decided in 1931. This upheld the right of the state to levy a graduated tax based upon the number of stores operated within the state. Secondly, the case of *Fox v. Standard Oil Co. of New Jersey*, 294 U. S. 87, decided in 1935, held that retail filling stations were included within the definition of chain retail units. The third case, that of *Great Atlantic and Pacific Tea Co. v. Grosjean*, 301 U. S. 412, decided in 1937, upheld the right of the state to levy a graduated tax upon chain stores based upon the number of stores operated anywhere.

Whether or not these laws will serve the purpose they are intended for, the enactment of chain-store legislation was an honest effort by state legislatures to do something for the small business man.

THE PLAGUE OF ATHEISM

As a result of the recent Russian "elections" 280 militant atheists have seats in the Supreme Council of the Soviets. It is assumed that anti-religious laws will be applied with even greater rigor.

The new Constitution does not, as a number of circumstances have demonstrated, guarantee Russians even a mead of religious rights.

Atheism has become singularly powerful of late years in the University of Prague, the Czechoslovakian Capital, the C. P., of England, reports. Catholics, who used to be in the majority, are now reduced to 40 percent. A little more than 3 percent of the students belong to the Moravian Brethren, 4 percent to the National Church and 24 percent to no religion.

In the Technical School the Catholics are only 40 percent. The number of Atheists at the German University at Prague is scarcely 1.7 percent.

MASS PRODUCTION

One of the fundamental functions of modern capitalism, mass production, is now being applied to the "egg-industry," farm papers report:

"When the first egg factory was built at Vineland, N. J., people laughed at it, said that it would be impracticable, and its builder was looked upon as being a crank. Maybe he was a crank, but his factory succeeded. He kept 10,000 hens in a single building, but he kept them on floors. Today the tendency is to keep the hens in batteries. The method must still be refined, as there are flaws, such as high mortality in the hens, and there is still something to be learned about feeding.

"In such a factory the hens are looked upon as machines, and the machines are kept in production at full blast. When a machine stops producing, is worn out, or proves to be inefficient, it is removed, displaced by another. All space is kept filled with these egg machines, and the objective is to keep the volume of production high and costs low."

MINIMUM PRICE LAW

The Oklahoma County District Court, Judge Ben. Arnold presiding, sustained the price-fixing bill for barbers enacted by the Legislature of Oklahoma at its last session. The law grants 75 percent of the barbers of any community of over one thousand population the privilege to fix a minimum price on all services rendered in barber shops. The law became effective on August 10th of last year, and immediately petitions were circulated in Oklahoma City for a minimum price of 35 cents for a hair cut and 20 cents for a shave. Ninety-four percent of all barbers in that city signed. The State Board of Barber Examiners approved the price agreement at 12 o'clock noon, August 26, and an injunction suit was filed at 3 p. m. the same day attacking the law on the ground that it was unconstitutional.

The decision rendered by Judge Arnold states: "Barbering is vested and clothed with public interest and subject to such reasonable regulations as will protect

the public interest. The regulations imposed in the instant case are not unreasonable, capricious or arbitrary. On the contrary, these regulations are reasonable and designed for the amiable purpose of protecting the public interest against the ravages of so-called cut-throat competition.

"In consideration of the two recent decisions of the Supreme Court of the United States above referred to, this court is of the opinion that . . . the provisions of said Act which provide for the enforcement of orders of the Board of Barber Examiners fixing 'the minimum price for all work usually performed in a barber shop' in a city or town of this state are not unconstitutional and invalid, as contended by plaintiff, but are valid as a proper exercise of the police powers of the state of Oklahoma. The writ of injunction prayed for is denied."

The plaintiff is taking the case to the state supreme court.

THE PROBLEM OF THE AGING WORKER

The California State Employment Service has addressed to employers and personnel managers the following memorandum:

Do you know that a good many successful firms, after carefully analyzing the job market, are particularly requesting older applicants for both mechanical and office positions?

They have good reason. Older men and women may sometimes lack speed and enthusiasm found in youth, but they have greater responsibility, reliability, steadiness and dependability. They have the experience of wider contacts, possess more seasoned judgment and are appreciative of their employment.

Youth has its place, of course, but so has the older worker. History is replete with instances of craftsmen who have done their best work at long past "middle age."

Big corporations hire young men and women because they fill the higher-up positions through promotion, hence only jobs for beginners are customarily open in their organizations.

But smaller firms usually have a different employment problem. They can't afford to take the time to train their salesmen, executives, technicians and craftsmen through all the preliminary jobs, as the big corporation can.

ORGANIZED LABOR

In his annual message to Congress and at a later press conference at the White House President Roosevelt made it clear that no fundamental shift is contemplated in the Administration's policy of encouraging union organization and collective bargaining. On both occasions, however, the President recognized the recent criticism of "irresponsible" labor unions and indicated that Federal regulation of union activities may be sought, if jurisdictional rivalries continue to interfere with industrial production.

While expressing the view that jurisdictional disputes should be ended or at least controlled, the President also indicated clearly that the unions will be allowed ample opportunity to solve their own problems before any attempt will be made by the Government to impose regulations.

At the press conference the President referred, as an example of "difficult situations that have arisen," to the boycott by the Carpenters' Union (AFL) against lumber produced by members of the International Woodworkers of America (CIO), which he said, had tied up the lumber business in Portland, Oreg., as tight as a drum.

HISTORICAL STUDIES AND NOTES

Notes on the Early History of St. Joseph's Parish at Utica, N. Y.

During the past fifty years it has been generally assumed that St. Joseph's Parish, of Utica, N. Y., was founded in 1842. It is not my intention at this time to analyze the various opinions, presumptions or guesses concerning the origin of this Parish. But for many months I conducted a detailed research into the subject, and the results of this work, together with proofs of my contentions, are now available for future historians who, I trust, will find additional proofs to supplement those my investigation has disclosed.

Documentary evidence proves this Parish to have existed before the year 1840; the exact date of its founding is still a moot question, however. The Rev. Adelbert Inama, O.P., who, according to the Church records and his own statements, was pastor of St. Joseph's German Catholic Church from July 6th, 1843, until July, 1844, wrote many letters to persons in the Tyrol, Austria, his native country; these letters were published in the *Katholische Blätter aus Tirol*, religious weekly magazine of Innsbruck, a publication that contains a wealth of missionary reports.¹⁾

In a letter written in Utica, dated Oct. 6th, 1843, Fr. Inama reports: "They spend willingly large sums for Church and Priest. For instance, the not very strong parish of Utica bought a Methodist church three years ago for \$1,500 and met the current expenses for its decorations and the priest's salary by voluntary contributions." This communication, stating the Parish bought a Church three years ago, sets the date of the purchase at 1840. This statement is substantiated by the records preserved in the Oneida County Court House, in Utica. In the Book of Deeds in the County Clerk's Office, Nov. 17th, 1840, Deed No. 96, Page 430, we find the following: "According to deed, dated Oct. 15th, 1840, Ward Hunt and wife, Elisha Wells and wife, Stephen M. Perrine and wife, Richard Brown and wife to John M. Lanzer, Joseph Masseth, Matthias Fritz, John Oster, Ignatius Meyer, John Paul and Andreas Kleespies, convey the same plot of land as purchased by the Trustees of the First Methodist Episcopal Church and in addition the deed recites: 'This deed is understood and intended to convey the Church and the Bell being upon the lot before described. Church, property and bell cost \$1050.'" Fr.

1) A few years after the close of the World War, the Central Bureau of the Central Verein addressed the Johanneum at Innsbruck, asking that Fr. Inama's letters, published in the *Blätter*, be copied. Students at the University located in that city carried out the task, and shortly thereafter the letters were published in the language of the original in the *C. B. & S. J.* Ultimately, Rev. Leo Johnson, of St. Francis Seminary, Milwaukee, translated these valuable communications for the *Wisconsin Magazine of History*.

Inama's letter and the deed differ only in the incidental matter of the cost of the property.

On the second of March, 1843, Fr. Inama called upon Bishop John Hughes from whom he learned the affairs of the Diocese of New York. German priests were few and far between; one German priest, for example, residing in Utica, ministered to all German residents of upstate New York. When Fr. Inama again called on the Bishop, one week later, the Prelate informed him: "You can hold missions in my entire diocese (there was only one diocese in New York State at that time). There are plenty of scattered German communities who anxiously await a father-confessor. For instance, the populous parish of Utica has been without a priest since last fall, and has begged me earnestly for a father-confessor."

At that time Fr. Inama was residing with Fr. Raffeiner at Williamsburg, Long Island. (Fr. Raffeiner was well acquainted with conditions among the Catholic Germans in the Diocese and served as vicar-general for the Germans from 1845 until his death in 1861.) From Williamsburg Fr. Inama wrote on May 15th, 1843: "In 1835 Utica had already thirteen churches of which two were Catholic (one German and one Irish)." Since St. Joseph's is the oldest German Catholic Church in upstate New York, it is evidently to this Parish the writer was referring.

Pomroy Jones, a local historian of this section, in his "Annals and Recollections of Oneida County," relates: "This church was organized Oct. 15, 1840, and is located on Lafayette St. near the junction with Whitesboro St."²⁾ The location mentioned by this author refers to the present Church site. Although the book was published in 1851, Jones mentions the first committee in charge of the property, viz., "Ignatius Meyers, Matthias Fritz, I. N. Lanzer, Joseph Masseth, sen., John Paul."

The Jubilee Number of the *Utica Deutsche Zeitung*, published in 1903, contains this interesting statement:

"Nachdem die ersten Deutschen ihre Andacht in einem Bethause in Columbia-Strasse gemeinsam verrichtet hatten, wurde der erste Schritt zur Gründung einer deutschen Kirchengemeinde in der Stadt Utica unternommen und führte zur Organisierung der St. Joseph's Kirche. Es war am 15 Oktober, 1840, als sich eine Anzahl deutscher Katholiken zusammenfanden und sich zu einer Kirchengemeinde vereinigten, der sie den Namen St. Joseph beilegten." ("The first Germans held their devotions in a 'house-of-prayer' on Columbia St. This was the first step in the organization of a German parish in the city of Utica, known as St. Joseph's Parish. On Oct. 15th, 1840, a number of German Catholics united to form a congregation to which they gave the name 'St. Joseph'.")

From the testimony of five reliable German Catholic families, who trace their ancestry in Utica back one hundred years, it has been established this "Bethaus" or house-of-prayer was located just two doors west of the present church site. These families also testify that

2) Loc. cit., p. 587.

missionary priests came occasionally to Utica to minister to the spiritual needs of their grandparents and great-grandparents at this house of worship before 1840. The purchase of the Church on Lafayette St. on Oct. 15th, 1840, is verified by J. C. Schreiber, writing in the Jubilee issue of the *Deutsche Zeitung*. "Die ersten deutschen Vereine waren die Utica Deutsche Kranken Unterstützungs-Gesellschaft und der St. Joseph's Verein, welche beide im Jahre 1839 gegründet wurden." ("The first German societies were the Utica German Sick-Aid Society and the St. Joseph's Society, both founded in 1839.") Tradition has it the purpose of the St. Joseph's Society was to obtain the services of a German priest to serve them spiritually in the "Bethaus." The Society paid the missionary for his services and his fare to and from Utica. The Utica *Deutsche Zeitung*, from which source we have quoted, was founded in the early months of 1853. Among its first owners were many distinguished German Catholics, including a certain Paul Keiser who figures prominently in our investigation.

The first entry to be found in the earliest records of the Church was made on Nov. 22nd, 1841, on the occasion of two marriage ceremonies performed by a Rev. Francis Guth. On that day Fr. Guth united in Holy Wedlock Paul Keiser and Regina Paul. Keiser was an outstanding German immigrant of his day; at his death, Sept. 12th, 1874, the Utica *Morning Herald* paid his memory one of the finest tributes ever penned to honor a citizen of German ancestry.

On the day of the Keiser nuptials Fr. Guth performed a second marriage ceremony, uniting Francis Hohman and Euphrosin Brosemer. This couple were the grandparents of Miss Mary Hohman, still living and a resident of Utica; Mr. Hohman died March 26th, 1902, after 60 years of wedded life, at the age of 91, while his wife departed this life on July 5th, 1917, at the age of 99. The records of these ceremonies prove St. Joseph's Church was founded prior to 1842, the generally presumed date of its establishment.

The incorporation papers filed in the County Clerk's Office, dated March 28th, 1842, disclose "it had been certified that the said church was duly incorporated where heretofore had stately worshipped at the church known as St. Joseph's Church in the City of Utica." Before a Church could be incorporated a declaration of intention was required. This declaration was usually made weeks and even months before incorporation papers were granted, and the building had to be already in use for the purpose designated by the application for incorporation.

The errors commonly made concerning the origin of St. Joseph's Parish, the oldest German Catholic Parish in upstate New York, are easily understood. The first canonically ap-

pointed pastor of St. Joseph's was Rev. Joseph Prost, C.S.S.R., who came in April, 1842. However, in those days, because it was difficult to obtain German-speaking priests, German parishes were customarily served by missionary or itinerant priests. A Church therefore could exist before a pastor was appointed.

Various record books, e. g., records of baptisms and marriages, are inscribed in the following manner: "Liber Baptismorum (Matrimoniorum) Ecclesiae S. Josephi incipiens anno 1842." ("The Book of Baptisms—Marriages—of St. Joseph's Church beginning in the year 1842.") It is clear that the Latin word "incipiens" refers here to the beginning of the book of records in question, rather than to the beginning of the Church. The fact that no baptisms or marriages are recorded before 1842—except the two previously referred to—can easily be explained. It was customary for the early missionaries to enter the records of such functions in the books of the centrally located Church from whence they proceeded on their missionary journeys. And because St. Joseph's Church was not incorporated until March 29th, 1842, an earlier writer on the subject confused the incorporation date with the actual beginning of the Parish. As a result, succeeding writers have continued the error.

MAURICE IMHOFF, O.M.C.

Catholic Germans of Chicago Planned High School in 1865

The efforts exerted by the German Catholic pioneers for the Parochial School are generally known. Their frequent and mostly successful attempts to establish high schools, academies, colleges, has as yet found no historian. Little is made of their having aided the Rev. Fr. Salzmann to found a Normal School for male teachers at St. Francis, while the plan, discussed at conventions of the C. V. sixty years ago, to found a university, is barely mentioned.

Searching for "News Of Early Days In Catholic Chicago," Mary Gallery who, under that title, conducts a column in the *New World*, came across an announcement regarding a "German High School" in the *Chicago Republican*, issue of Friday, July 7, 1865:

"We learn with pleasure," the report reads, "that the German Catholics of Chicago are holding meetings with the view of establishing a high school. Their zeal in thus seeking to obtain for their children a good education, without which it would be impossible to profit by the wealth that their industry has acquired for them, is truly commendable and worthy of imitation."

The account also states that a board of directors had already been appointed, "of which Mr. J. Herting is the president, and Mr. F. X. Brandecker, editor of the German Catholic paper, the secretary." The promoters of the plan intended "to connect the high school with the University of St. Mary's of the Lake, that it

may have the benefit of the instructions and lectures of the able faculty of that institution." The curriculum was intended to include both German and English literature and to "afford opportunities to all of becoming proficient in both languages." In explanation of the bilingual program it is stated that "the importance of the German tongue, as a medium of communication in the West, is daily more and more felt."

In concluding, the article reiterates the importance of the contemplated connection of the high school with the University. It would "enable all whose tasks may lead them to deeper studies to enter a classical or scientific course, or to prepare for the future practice of law or medicine. This enterprise is highly commendable, we repeat it, to our German friends."

Miss Gallery remarks upon the lack of "any information regarding the project of establishing this German high school here, in 1865. Apparently there is no record of the enterprise." Possibly, let us add, the sad condition of Bishop Duggan's health which cast a spell over the Church in Chicago may have had something to do with the failure to carry out the plan. The University of St. Mary's of the Lake, founded by the first Bishop of Chicago, Rt. Rev. Wm. Quarter, soon after his arrival there, suffered in consequence and was virtually non-existent even before the great Chicago fire wiped out so many old landmarks of the early days. But there is another possibility that may explain why the plan was not consummated.

There was in Chicago at the time of the contemplated German High School a Professor Belecke, a member of the faculty of the University of St. Mary's of the Lake, where he taught the classics. On account of what befell this institution, he founded a private school, attended both by boys and girls of families prominent on the North Side of Chicago, some of them non-Catholics. The late Professor J. P. Lauth, so long a figure in the life of Catholic Chicago, fresh from Notre Dame, was an assistant at Belecke's school, which he continued for a number of years, Prof. Belecke having returned to Europe after the Chicago fire of October 9th, 1871.

Collectanea

It is much to be desired that every local pastor, whether a skilled writer or not, should, to the best of his power, collect all the written or oral reminiscences concerning the early history of his own congregation and the neighboring ones. Even if records in desultory memoranda, they will be of great service to the future historian; particularly if the authorities on which they have been received be likewise given.

But the pastor will do a much greater work if he will write them or have them written out in such form that they may be published in the

neighboring Catholic paper, or even in a secular journal. They will be interesting and edifying reading; they will stimulate others to collect and publish similar memoirs, and they will give an opportunity for criticizing and either correcting or confirming by a comparison of evidence.

ARCHBISHOP ELDER TO REV. A. A. LAMBING

A professor in a well-known university of the middle west, and one of the recipients of a copy of Rev. Fr. Timpe's brochure on the *Wahrheits-Freund*, has written us:

"The endeavors of the Christian Germans of the last century to keep intact their religious heritage and give to their children also a proper respect for their German cultural traditions are only now beginning to be appreciated. I am firmly convinced that an unbiased future generation will consider them rather than the liberalistic Forty-Eighters as the real 'German Americans.'

"In my research in old German newspapers I have many times run across warnings from these 'reactionaries,' notably in the German papers of Pennsylvania at the beginning of the last century when the whole question of public education first appeared. As a teacher who has taught in the elementary grades and in university I believe if those old prophets from German America could come back they would consider their warnings justified in spite of the external *Glanz* of our whole educational system, of our whole social system."

Thus the writer, whose name indicates he is not of German stock.

A document recently come into the possession of the C. V. Library is interesting for the fact that it refers to a disaster which befell a German emigrant on his way to America.

A Suabian, John George Bauer, millwright by trade, who had served six years with the King of Württemberg's corps of engineers, left his native land within a short time of his discharge from the army, in September, 1848. What happened to him is told in the following statement by the Consul of Hannover at the Port of Harwich, England, dated November 20. of that year:

"This is to certify that Johann Georg Bauer, the bearer of this, was landed here on the morning of the 15th inst., entirely destitute, having been shipwrecked in the American Ship 'Burgundy' of Richmond, Moses Hunt, Commander, on the night of the 13th inst. on the Longsand off this Coast. And lost all his property. I recommend him to the benevolent people in America for their Assistance."

This statement was written by the Consul, John Groom, who affixed his seal on a blank page of Bauer's discharge from the army in the fateful year 1848, called "the mad year" because of the revolutionary disturbances which agitated the German people at that time. Written permission to emigrate was granted Bauer, described as six foot, two inches tall, in consideration of his military service.—His son served as president of our Indiana Branch over a number of years.

The Central Verein and Catholic Action

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The Executive Committee consists of the Officers, the Trustees, the Committee on Catholic Action, the Presidents of the State Branches, and the following members-at-large: Louis M. Seiz, Union City, N. J.; Gustave Reininger, New Braunfels, Tex.; Fred A. Gilson, Chicago, Ill.; P. Jos. Hess, Pittsburgh, Pa.; and Frank Saalfeld, Gervais, Ore.

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Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 28 Tilton Street, New Haven, Conn.

The Catholic Action Documents

The Letters of the Holy Father, published in the last three issues of *Central Blatt and Social Justice*, and now available in brochure form, are not Encyclicals. That is, they are not issued in the form according to which authoritative teachings are ordinarily promulgated to the Universal Church. However, taken collectively, there is a unique quality and authority to them which make them different from other documents of a similar nature, and which command our attention.

The Catholic world is generally prepared in advance to accept the promulgation of an Encyclical emphasizing some point of Catholic faith or morals; the gifts of grace and faith with which we are endowed assure an immediate intellectual assent to such teachings. Often that is all that is required; we see the truth and we acknowledge it. But Catholic Action, in addition to a new emphasis and clarity brought to bear upon certain points of faith, involves practical considerations of organization, discipline, and general habits of living.

In such circumstances, something more and something less than an Encyclical is needed. Wherever people are ready and able to understand, and willing to make the required effort, there Catholic Action can be begun at once. A Letter directed to such people will be at once a rallying cry, a unifying influence upon the thought, and a directive norm for the action, of Catholic Action. It is being realistic, even though unpleasant, to admit that elsewhere such a Letter is apt to provoke no response. Undoubtedly it is too much to say that the Letters on Catholic Action presaged a revolution in government or a persecution in those countries to which they were directed. But it is interesting in fact to note that the finest and most elaborate documents which we have on the subject of Catholic Action were issued to those countries where such events have transpired: Brazil, Portugal, Spain, Mexico, Germany and Italy.

Other countries, seeking information and guidance regarding their course in Catholic Action, will find in the Letters an identity of ideas and instructions that is astonishing in view of the varied circumstances and problems confronting each. Though one or other point is emphasized more strongly in individual Letters, there exists an essential simplicity in the Divine remedy provided against all types of modern social evils. Catholics in other countries will also note the frequently expressed desire of the Sovereign Pontiff that these remedies be everywhere adopted as soon as possible. Nor can they pretend not to see that these words are directed to the whole world, for besides the repeated utterances just referred to, Pius XI speaks expressly of Catholic Action in those Encyclicals of major authority and importance which are addressed to the whole world. And this he does in such a manner that Catholic Action is shown to be of the very essence of his teaching and program of reform. That he does not go into detail on these occasions makes it clear that he supposes other authoritative sources of this information to be available to all. These sources are to be found only in these Letters.

Carefully timed and placed where their influence would be most felt and acted upon, and accompanied by repeated invitations to the rest of the world, they have been instrumental in lifting the face and renewing the youth glands of Catholicism in one country after another until, gradually, a new unity, strength, and vitality is being infused into the entire Catholic world. The uninspired, the hopeless, the discouraged, the pessimists, the "sophisticated," the cynics, have been compelled to yield their error one by one, and acknowledge that, imperceptible as the change may have been, the Church has vastly renewed itself and increased its strength and unity during the present Pontificate, under the stimulus of Catholic Action.

The great Encyclical on Catholic Action addressed to the whole world has yet to be written. It is not even clear that all the governments and peoples will ever be simultaneously in such a situation that a document of this nature could be safely promulgated to the advantage of all. In the meantime we are witnessing a new way and method, adapted to the times, which the Church is employing in order to bring to the world a doctrine of very great importance affecting the influence of the Church on that world and its governments of the future.

America as a whole may not be sufficiently informed and prepared in social matters and in the apostolate for Catholic Action. But individual dioceses and societies are ready. We believe the Catholic Central Verein of America is ready. For such the time has come to embody themselves in the world-wide unity of Catholic Action, and to seek direction from the one source of truly Catholic unity of thought and endeavor: the detailed teachings and directives of His Holiness, Pope Pius XI, concerning Catholic Action.

Bishop of Rochester Grants Mandate for Cath. Action

Official sanction to participate in the works of Catholic Action in the Diocese of Rochester has been granted the C. V. by His Excellency, Most Rev. James E. Kearney, newly installed Bishop of that Diocese.

The letter of authorization was communicated to President Edward P. Heberle, of the Rochester Federation, after a committee representing the Federation had called upon Bishop Kearney to plead the organization's cause. The Bishop's response, dated Dec. 17th, follows:

"The fine record of the Central Verein in Catholic activity in the past and present makes it a pleasant duty to grant the organization official mandate for Catholic Action in the diocese of Rochester.

"May God bless your efforts.

"Your Shepherd in Christ,
(Signed) "James E. Kearney,
"Bishop of Rochester."

A similarly worded Mandate was addressed on the same day by Bishop Kearney to Miss Louise Meyers, president of the Rochester Branch of the Natl. Cath. Women's Union. This Mandate likewise applies to all Branches in the Diocese affiliated with the women's organization.

Addressing the members of the men's Federation at their December meeting, Rev. Frederick Nastvogel, C.S.S.R., spiritual director, discussed the significance of the commission.

"It enables our Branch to participate officially in the apostolate of the Hierarchy," Fr. Nastvogel declared. "It should spur us to renewed vigor in the work before us. It elevates our work from the level of Catholic activity to that of Catholic Action. There can be no Catholic Action without a commission from the Bishop. We have now received that commission, and we can go forward in the work of Catholic Action."

St. Paul Mass-Meeting Protests Nazi Persecutions

An audience of more than three thousand persons filled the St. Paul Municipal Auditorium on Jan. 16th and participated in a public demonstration, protesting the persecution of individuals for religious reasons and the Church in Nazi Germany. Following a program of speeches a formal resolution deplored present-day conditions in the Reich was adopted unanimously, and a copy directed to Secretary of State Cordell Hull. Every organization from St. Paul's Catholic parishes was represented in the vote, in addition to 11 parishes outside the city and numerous State and National groups.

After the invocation had been pronounced by Rev. James A. Byrnes, superintendent of the Archdiocesan Bureau of Education and member of the executive board of the Natl. Cath. Women's Union, Mr. J. M. Aretz, president of the Cath. Aid Association of Minnesota and chairman of the meeting, explained the purpose of the demonstration and introduced the principal speaker of the evening, Mr. Joseph Matt, K.S.G., chairman of the C. V. Committee on Social Action and editor of the *Wanderer*, Catholic newspaper of St. Paul.

Condemning vigorously the persecution of Catholics and Protestants by the Nazi Government, Mr. Matt charged the régime with officially sanctioning teachings which menace Christian civilization. "It is the love of one nation toward another, together with a deep devotion to right and justice, that impels me to accuse and indict the present German Government," the speaker declared.

"When a State defies the fundamental laws of justice, decency and humanity," Mr. Matt continued, "and threatens to destroy principles of order which have been recognized for centuries, it no longer can plead immunity against foreign criticism."

After describing Hitler's rise to power, Mr. Matt outlined the story of religious persecution: "Hitler gave the German bishops every assurance of peaceful and friendly relations with the Church. For a short time, things looked promising, but many Catholics still failed to realize that Nazism was more than a party, that it personified a philosophy . . .

"Truth, liberty and justice are Christian concepts and principles to which the vast majority of Americans still subscribe. Let all Americans who believe in these concepts and principles arm against the powers of darkness who would destroy them. Let them march in a united front and follow the banner, on which is emblazoned not the swastika, nor the star of the Soviets, but the sign of salvation. The hour is dark, the forces of destruction are strongly entrenched. But final victory will be ours under the banner of Jesus Christ."

Following Mr. Matt's address the 400-word resolution of protest, drafted Jan. 7th at a meeting of 250 representatives of Catholic groups in St. Paul, was presented to the audience. Outstanding among its clauses are those charging that "repeated denials by the German Government are belied by official ordinances and decrees intended to harass, discredit and ultimately exterminate organized religion."

" . . . We appeal to our fellows regardless of creed or race to join us in giving help and sympathy to the oppressed Germans and in protesting most solemnly before God and the world against all oppressors of natural rights."

His Excellency, Most Rev. John G. Murray, Archbishop of St. Paul, spoke briefly, indorsing the purposes of the meeting. "Our concern tonight is with the soul of Germany," he said. "As Christian brethren we cannot preach hate. Love is the only common bond, the only remedy for war and economic problems . . . If a nation loses its soul, its fate is sealed forever. But that is not the case of Germany, and we may feel sure that the people in their hour of disillusionment will arise and destroy their false leaders."

Comment on the demonstration by the secular press in the Twin Cities' area was extensive and for the most part congratulatory. Detailed news stories and pictures were printed by every daily paper in the metropolitan district. The St. Paul *Daily News* termed the condemnation "calm, dispassionate, logical and timely," and offered the opinion: "History is likely to record the Hitler opposition to the churches as a major blunder in his administration—the one that contributed most to his ultimate downfall."

YOUTH MOVEMENT AND STUDY CLUBS

Serious Obligation Imposed Upon Youth By Holy Father

The injunction imposed by Pope Pius XI on all Catholics to participate in the works of Catholic Action may in no sense be construed as merely a paternal admonition or suggestion; the command has gone forth in unmistakable language and it devolves upon every Catholic to carry out this precept of the Head of the Visible Church. To each class of Society have been assigned specialized tasks, and the rôle Youth is commissioned to play in the modern social drama is especially important. Realizing that the future of any institution rests with the younger members, the Pope desires to see Youth well trained—capable leaders and intelligent followers—for the battles of tomorrow.

The participation in the apostolate of the Hierarchy, as Catholic Action has been defined, does not necessarily include "Catholic noise-making," outshouting one's opponent, or membership in numberless organizations. There is no need for blatant propaganda. The more quietly the works of Catholic Action are effected, the more lasting will be the results.

Dispelling common non-Catholic delusions about the Church is perhaps the most important work Youth can undertake in carrying out the precept of Catholic Action. The countless falsehoods regarding the Church's position in social and economic matters call for a vigorous exposition of that position. The pendulum of modern opinion, especially as regards politics, swings violently between Left and Right, but probably in our country the greater bulk of public sentiment favors a middle course. This is the condition obtaining at present, but unless the attacks of the Church's enemies are met "head-on," the threatened gravitation to the side of the "Mountain" will become an accomplished fact.

However, before Youth can essay to answer the subtle objections and accusations of the modern radical or the queries of the middle

segment, they must be quite certain in themselves that they are familiar with the conditions existing in the world today, and competent to criticize existing or suggested measures of reform. As pointed out by R. Dingwall Kennedy in *Blackfriars*, published by the English Dominican Fathers, "a sense of social injustice among people who have never heard of *Rerum novarum* or *Quadragesimo anno* is enough to turn the scale in favor of Communism. The Catholic advocate must get there first. The world must be made to realize that Catholics are alive to social problems and hold the key to their ultimate solution."¹⁾

The "key to their ultimate solution" is found in the encyclical letters of the Popes. But again, before the Catholic advocate can hope to convince others he must know both the questions and the answers; the present-day Catholic—and especially the Catholic young man and young woman—has been accused of apathy towards the grave injustices of life. This accusation is not ill-founded, and "the Catholic whom it justly fits will find little in the Holy Father's works to countenance his attitude. His especial care for his own soul may avail him nothing if he lacks in Christian charity towards his neighbor."²⁾

With the various forces in the world today girding their loins for the supreme battle, not merely between Fascism and Communism, but between the Church and her opponents, between good and evil, it behooves Catholic Youth to give pause and consider their obligations. By familiarizing themselves with the problems of the day and the Church's social program, and then by defending that program with every legitimate means at their command, Catholic Youth should be able to win large numbers of the middle segment to the cause of Christ, and it is not inconceivable they may even convince some members of the radical element that Communism does not hold the answer to the evils of the day. In this manner the younger generation of Catholics will discharge with honor the obligation, to participate actively in Catholic Action, imposed upon all Catholics by Pope Pius XI.

B. E. L.

* * *

Organization of study clubs by every affiliated society is listed as a major objective for 1938 by the Western Catholic Union, fraternal association with home offices at Quincy, Ill., whose supreme president, Mr. F. Wm. Heckenkamp, is also a member of the C. V. Committee on Social Action. It is estimated some 15 or 20 of these clubs are already in process of formation.

As outlined in the January issue of the *Record*, official publication of the Union, the proposed clubs will operate for five weeks or more

¹⁾ Loc. cit., Aug., 1937, p. 608.

²⁾ Ibid., p. 609.

and will consist of between five and ten members. Meetings should be held once each week and should not last more than one hour, the advisory committee recommends. Persons intending to form clubs are cautioned not to allow the units to become social groups; card games or similar diversions should not become a part of the meetings.

At the opening of the club sessions the host will read a short analysis of the topic chosen for study at that particular meeting, following which the other members will participate in a general discussion of the questions raised.

Material for study will be furnished by the supreme office. The *Record* printed a complete list of Central Bureau publications and those contemplating establishing clubs were informed that any of the problems treated in these publications would be suitable for study.

Other objectives the Union hopes to achieve in 1938 are the formation of associate branches in every parish where W. C. U. members reside, and the affiliation of every branch with the Cath. Union of Illinois.

* * *

Students attending the Summer School of Catholic Action held in India last year were asked to emulate the example of Père Gratry, distinguished French priest and author, by Most Rev. Leo P. Kierkels, Apostolic Delegate to the East Indies. His Excellency, who discusses "Catholic Sociology and Apologetics in India" in this issue of the *C. B. & S. J.*, requested his hearers especially to "emulate Père Gratry's noble ambition to promote justice and truth in our agitated and harassed world."

Comparing the youthful enthusiasm of the students with the boundless enthusiasm of this priest, Bishop Kierkels remarked: "Our Lord exhorted His disciples to be the light of the world and He praised St. John the Baptist for having been 'a burning and shining light. That must be your program and your endeavor, not so much by word or writing as by your life and deeds. You will be a burning and a shining light if, filling your heart and mind with love and knowledge of justice and truth, you act accordingly in every occurrence of life."

* * *

The C. V. youth program, launched under the direction of Rev. Edward A. Bruemmer, continues to win recognition from organizations and individuals in widely scattered areas. A request for information and literature was received by Fr. Bruemmer a few weeks ago from the Indian School, at Flandreau, S. D.

Members of the St. Theresa Sodality, in Flandreau, hearing of the work the youth committee is doing, asked especially for suggestions to help them carry on a well-rounded program of activity.

* * *

The study club movement has within recent years taken firm foothold in Canada. In the Archdiocese of Regina, Saskatchewan, for example, more than 100 adult study clubs are now functioning.

Last year Rev. James Boyle came from the Diocese of Antigonish, N. S., and lectured throughout the Regina Archdiocese as part of the campaign to stimulate adult study.

CO-OPERATION AND CREDIT UNIONS

Dividends to Scotch Co-operators

The annual distribution of dividends among co-operators in Edinburgh, Scotland, and the adjacent district of Leith, has taken on sufficient importance to be spoken of as the "Divi-Day." According to *The Producer, Journal of Co-operative Business*, Leith Provident and St. Cuthbert's in November of last year paid out almost \$1,500,000 in dividends between them in the same period "and that accounted for the prosperity week in the Edinburgh district."

"It is quite true to state," the *Producer* continues, "that by far the major portion of this co-operative benefit comes back again to the societies concerned. Hundreds of other shopkeepers, however, are very much alive to the possibility of attracting some portion of the extra trade by means of sales or other commodity attractions specially staged when the store dividend is dispersed. Both St. Cuthbert's and Leith are quite well aware of this attack on their trade and they counter it with special publicity and dividend sales."

Just what co-operative dividends must have meant to many hundreds of Edinburgh homes can be judged from the fact that these two societies have paid out one hundred and seventeen million, five hundred thousand dollars in their lifetime, which is equal to almost two hundred and fifty dollars per head for every person in their trading area. In our country, the huge sum referred to would have accrued to capital and financiers bleeding white prosperous chains, etc., and this, of course, at the expense of consumers.

* * *

Not a few organizations of Credit Unions have turned to the press as a means of publicizing their activities and acquainting non-members with the aims and purposes of this form of co-operative endeavor. Rev. Hubert J. Eggemann, president of the So. East Mo. P. C. U. Conference, has begun a series of articles of this nature, printed in nine papers of that section of the State.

The first three articles were devoted to a brief historical sketch of the C. U., the fundamental principles of operation, borrowing, and profits. The more complex features of administration, interest rates, by-laws, etc., will be discussed in the future, Fr. Eggemann has announced.

The editor of the C. U. section of *The Prairie Messenger*, of Muenster, Sask., is conducting a similar series of articles, explaining the recently adopted Saskatchewan C. U. Act and its by-laws. These explanations, in great detail, are intended as a guide both for members and non-members of C. U.'s.

The offer by the Central Bureau to send qualified P. C. U. organizers helpful literature on C. U. organization was acknowledged by the Canadian paper with gratitude.

* * *

The problems pertaining to the operation of a Parish Credit Union are now discussed in question-and-answer form by the Wisconsin Catholic Parish Credit Union Conference at its bi-monthly meetings. The program committee draws up a list of questions and calls upon delegates attending conference meetings to furnish

the answers. Such topics as acceptable forms of collateral, payment of salaries to officers, amount and character of dividends, office hours, and insuring loans are debated at each session. Delegates have expressed the opinion they receive more "solid" information from attendance at conference meetings than from any other source.

At the last meeting a spirited discussion took place over the matter of interest rates. Mr. Norman T. Brice, president of the Wisconsin Credit Union League and guest speaker of the evening, held that interest charges should not be reduced below 1% per month on the unpaid balance, maintaining it was more important to give a complete banking service and pay the treasurer before considering reducing the rate. Mr. August Springob, president of the conference, declared in favor of lowering the charge once the Union is operating on a sound financial basis.

* * *

Continued demand for the C. B. Free Leaflet, "The Prevention of Destitution and Credit Unions," by Most Rev. Aloisius J. Muench, Bishop of Fargo, N. D., and honorary chairman of the C. V. Committee on Social Action, has necessitated the printing of a new edition. The leaflet has been somewhat revised by the author, and now bears the title "Credit Unions and Social Charity."

This leaflet discusses a feature of the Credit Union seldom adverted to by proponents of the movement, viz., the rôle of a C. U. in the field of social charity. Moreover, by helping persons in the smaller-income brackets save for emergencies, and by extending to them the privilege of borrowing money at low interest rates, the C. U. takes a great strain off the treasuries of purely charitable organizations especially in times of depression, etc.

* * *

While addressing the annual meeting of the Volksverein, local C. V. organization of Philadelphia, Rev. Henry J. Steinhagen, spiritual director, recommended the establishment of a Volksverein Credit Union as a means to granting members of the federation the benefits of this beneficent institution.

Fr. Steinhagen further encouraged the federation to organize a study group in the interest of Catholic Action. He informed his audience that a study club had been formed in St. Aloysius' Parish, where he is pastor.

* * *

The sole Parish Credit Union operating under the auspices of the C. V. of New York, the Holy Family Union of Rochester, reports that after eight months nearly \$4000 have been received, either as share capital or deposits.

In addition to the loans already contracted, applications for other loans are under consideration by the officers and the executive committee.

* * *

Under the direction of Mr. August Springob, of Milwaukee, the Parish Credit Union of St. Robert's Parish, in that city, was organized late in the fall.

The Union has already joined the Wisconsin Catholic Parish Credit Union Conference.

The C. V. and Its Branches

Peter's Pence Offering to be Made on Pilgrimage Tour

Announcing that an audience with Pope Pius XI will be arranged for members of the Pilgrimage to the International Eucharistic Congress and Rome, sponsored by the C. V. and the Natl. Cath. Women's Union, President Frank C. Blied has issued a special appeal for the collection of a Peter's Pence, to be presented to the Holy Father by representatives of our societies. "Since our Pilgrimage in 1927," Mr. Blied writes, "so lovingly cherished in our memory, the C. V. has not made an appeal to you, dear brethren, to raise a Peter's Pence, but it would be most appropriate if at the audience with His Holiness we could present him with a generous contribution."

The C. V. Pilgrimage, open to members, their families and friends of either organization, will leave on May 4th from New York aboard the S. S. Washington, of the United States Lines. A pre-Congress tour, to include visits to various cities of France, Switzerland and Austria, has been scheduled by the committee in charge of arrangements. Following the Budapest Congress, which closes May 29th, the travelers will leave Budapest for Rome. Two post-Congress tours are available at slightly additional cost: the first of these includes trips to Venice, Rome, Perugia, Assisi, Sienna, Florence, Genoa, Nice, Avignon, Lourdes and Paris on the return trip, while those participating in the second tour will visit Milan, Lucerne and Munich instead of the last four cities included in the itinerary of the first tour.

President Blied has requested contributions to the Peter's Pence collection be sent to Mr. Albert Dobie, general secretary of the C. V., 28 Tilton St., New Haven, Conn.

A Suggestion to C. V. Secretaries

During the course of the Hartford convention Mr. Charles P. Kraft, of Irvington, N. J., presented the Director, C. B., with \$10 as a partial contribution toward the establishment of a Life Membership in the C. V. Recently Mr. Kraft forwarded the \$90 necessary to complete his membership fee. Other Life Members enrolled since the beginning of the fiscal year, in July, include Most Rev. Maurice F. McAuliffe, Bishop of Hartford, Rev. Edwin P. Fussenegger, spiritual director of the Pennsylvania State Branch of the C. V., and Mr. George Jacob, of Woodbridge, Conn.

The name of Mr. Adam D. Ridinger, of New Haven, has been added to the list of Sustaining Members, as have those of Mr. William G. Philipp, of Cleveland, and Rev. John Haas, C.S.S.R., of Baltimore. The Life Membership of the late Bishop Francis Johannes, of Leavenworth, Kan., has been transferred to the In Memoriam Enrollment. The In Memoriam fund for the late Mr. Clemens Suellentrop, of Colwich, Kan., is now complete, and the Connecticut State Branch recently forwarded the \$100 fee to the Bureau for the establishment of a similar fund in honor of the late Rev. F. X. Schneider.

The President of the Connecticut State Branch and general secretary of the C. V., Mr. Albert Dobie, re-

ports that when he contacted Mr. Jacob and Mr. Rindger and asked them to become either Life or Sustaining members, both men expressed regret that they were not approached a long while ago. Mr. Dobie shares the opinion of other officers and the Director of the C. B. that many persons would gladly become Life members or Sustaining members if only they were asked to do so. "If only two members were obtained from each State Branch," the Connecticut Branch president writes, "considerable progress would be made. If Connecticut can do it, why should not other States be able to do it?"

Here is an activity all secretaries of Branch, District or Local societies should consider. It is a practical means of stimulating interest in the C. V. and one that should be productive of fruitful results.

State Spiritual Director on World Affairs

The sad condition of the world today—particularly the common disregard of the norms of the natural law—and the part Catholics must play in bringing the world back to sanity are discussed by Rev. Edwin P. Fussenegger, spiritual director of the Pennsylvania Branch of the C. V., in a quarterly message addressed to all Branch members.

"Today it is of paramount importance that every Catholic lay person first conform his own life to the standards of Christian charity, which means love of God and love of neighbor," Fr. Fussenegger writes, "and second that he possess a workable knowledge of the principles of truth and morality, so that he can help, in his own sphere, to form right public opinion."

Referring to the Mandate for Catholic Action recently granted the Pennsylvania Branch for the Diocese of Pittsburgh by Most Rev. Hugh C. Boyle, Bishop of Pittsburgh, the spiritual director declares:

"These mandates are not to be considered as just so many formalities, mere niceties of episcopal favor, but as genuine commands from the lawfully constituted authority of the Church. Let not our real or presumed American democracy ever lead us to forget that in the Catholic Episcopate there is an Apostolic Succession which links us directly to Him Who selected the original twelve, the first Bishops of the Church. Moreover, let us remember that there is a blessing in this official recognition."

New Maternity Guild Formed in Minnesota

Organization of Our Lady's Maternity Guild in St. Joseph's Parish, Minneapolis, was completed recently, according to word received from Mrs. Theresa Prem, president of the C. W. U. of Minnesota. This Guild is the second of its kind to be formed in the State.

The award of \$50 offered by the women's Branch for the formation of a new Maternity Guild unit in a parish where the Branch has an affiliation will be sent the new Guild, Mrs. Prem has announced. The C. V. Branch convention in 1936 voted a like amount for the establishment of the first Guild in the State; this money was turned over to the St. Mary's Maternity Guild of St. Cloud last fall.

Rev. Theodore Krebsbach, O.S.B., will serve as moderator of Our Lady's Maternity Guild, and Mrs. Katherine Tell as president.

Dist. Leagues and Federations Begin Year's Activities

Addresses by spiritual directors and guest lecturers, especially members of the clergy, featured the first meetings for 1938 of a number of C. V. District Leagues and Federations. Two District Branches of the Cath. Union of Arkansas met early in the year, while the Brooklyn and Rochester Federations, the Lehigh Valley District League, the Philadelphia Volksverein, and others, conducted similar sessions.

At the Brooklyn Federation meeting the members added their condemnation to the protests concerning the Chase and Sanborn radio program of Dec. 12th, discussed the baneful effects of the work of "Jehovah's Witnesses," and considered the invitation extended all C. V. members to participate in the Eucharistic Congress Pilgrimage to Budapest in May. Rev. John M. Mulz, spiritual director, explained the significance of the Mandate for Catholic Action recently granted the Federation by Most Rev. Thomas E. Molloy, Bishop of Brooklyn. Officers reported addressing various meetings of affiliated Branches. Mr. Adam Galm, speaker of the evening, discussed "Atheistic Communism."

"Communism in Our Midst" was the subject of the address of Very Rev. Msgr. A. G. Haeringer to delegates attending the Northeastern District League meeting of the C. U. of Arkansas, held Jan. 9th, at Jonesboro. Rev. John B. Schepers, of St. John's Seminary, Little Rock, spoke in the interest of the Confraternity of Christian Doctrine. The growth of the Catholic Union during the past three years was discussed by Mr. T. J. Arnold, president of the Union, who likewise urged all delegates to enlist the co-operation of retail stores in their respective localities to close their establishments for at least three hours on Good Friday. Miss Mary J. Meurer, president of the C. W. U. of Arkansas, spoke in the interest of the Youth Movement. The delegates were urged to continue in the cause of Cath. Action by Rev. W. J. Kordsmeier, pastor at Jonesboro, who delivered the closing remarks.

One week later the Northwestern District League of the C. U. of Arkansas met at Charleston. Following Benediction of the Blessed Sacrament, celebrated by Rev. Augustine Linbeck, O.S.B., the Rt. Rev. Edward Burgert, O.S.B., Abbot of New Subiaco Abbey, described religious conditions in Europe, visited by him late in the summer. The philosophy underlying the totalitarian State was explained by the Abbot, who also commented on the gravity of the religious situation in Nazi Germany today. At this meeting, attended jointly by the men's and women's organizations' delegates, Miss Meurer reported the formation of seven study clubs by the C. W. U. throughout the State. At a separate business session the delegates from the men's societies passed a resolution asking that a public speaking contest for young men be held at the State convention next summer.

The January meeting of the Volksverein of Philadelphia was at once a quarterly and an annual assembly, at which the officers reported on the activities of the past twelve months. The various groups of parish societies also reported.

Both Mr. Emil Beck, president of the organization, who was re-elected to that office for the year 1938, and the spiritual director, Rev. Henry J. Steinhagen, reminded the delegates of this year's convention of the C. V. and the N. C. W. U., to be held in Bethlehem, Pa., next August. The speakers stressed the obligation of the Philadelphia Federation not only to send a strong delegation to the convention but also to help with the preliminary arrangements for the assembly and to stimulate the interest of local German Catholics in the program. Fr. Steinhagen declared he would endeavor to take all of the pupils of his High School to the convention city for the mass meeting to be held on the first

day of the convention. The Philadelphia group is contemplating a mass meeting to be held on Feb. 27th.

"The Status of the Parochial School in the United States" was the theme of the address of Rev. Henry B. Laudenbach, spiritual director of the New York Branch of the C. V., delivered to members of the Rochester Federations of the C. V. and C. W. U. on Jan. 16th. Fr. Laundebach, who came from Buffalo to attend the meeting, stated "the Catholic schools are gradually folding up their wings . . . Catholic schools have no means of subsistence except the good will of the Government and the good will of the people. If a definite persecution against the Church should arise here, the parochial school will be the first to be attacked. It has already been attacked a good deal." The Branches endorsed the action of the Federal Communications Commission in the "Mae West affair." Members of both groups attended mass at Holy Redeemer Church in the morning in memory of the late Rev. J. F. Staub, who for many years was intimately associated with the Federation. The Rochester Federation recently voted to continue its sponsorship of the classes in the papal encyclicals for workingmen and women, directed by Judge Philip H. Donnelly, member of the C. V. Committee on Social Action.

On Sunday, Jan. 23rd, the Lehigh Valley District League conducted a mass meeting at Allentown, Pa., attended by an exceptionally large number of people. Reports of local activities were submitted by the delegates of both men's and women's societies. Rev. Charles Bruehl, of St. Charles Seminary, Overbrook, addressed the meeting on "The Social Catholic Problems in the Present Day"; Mrs. Mary Filser Lohr, president of the Natl. Cath. Women's Union, spoke on the same topic. Whereas Fr. Bruehl, who delivered his address in German, discussed the more general aspects of Catholic Action, Mrs. Lohr considered Catholic Action as applied to marriage, the family and education, and discoursed upon the dangers of Communism. The delegates were extended every hospitality by Rt. Rev. Msgr. Leo G. Fink, pastor of Sacred Heart Parish, where the meeting was held.

THE C. V. LIBRARIES

A recent issue of *El Palacio*, published by the School of American Research, the University of New Mexico and the Museum of New Mexico, recently recorded the gift of valuable scrapbooks, "containing clippings selected by former Governor Herbert J. Hegeman."

"The clippings," the account sets forth, "are from different periodicals and papers . . . and they cover many, interesting phases of New Mexico history during the period of Hegeman's official connection with it. The first clipping is Hegeman's telegram to his father, dated November 24, 1905: 'The President has announced my appointment as Governor of New Mexico.'" Herbert J. Hegeman died at Santa Fe on January 29th of the present year.

In the past, the Central Bureau has been fortunate in obtaining a number of scrapbooks, among them several, the contents of which were collected by a former President of the C. V., the late Henry J. Spaunhorst. One of the most valuable scrapbooks for our purpose came to us a few years ago from Burlington, Wis., through the courtesy of Rev. Ph. J. Klein, whose father, F. Klein, had judiciously selected interesting broadsheets, newspaper clippings, etc., etc.

Not a few of our members have sent us val-

able collections of clippings. Now the purpose of this item is to call the desirability of preserving scrapbooks for the future use of research scholars by entrusting them to libraries. Any scrapbook with clippings pertaining to German-American priests and laymen, parishes and institutions founded by them, should be deposited in the Library of the C. V.

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Among recent donations to the C. V. Library there was Msgr. Paul Maria Baumgarten's reply, "Die Werke von Henry Charles Lea und verwandte Bücher," to a much discussed work of an American historian on the Spanish Inquisition, published at Münster in 1908. Our copy bears an inscription, of which this is an English translation:

"Respectfully dedicated to the indefatigable and courageous fighter and champion of the Catholic cause. Rome, April 21, 1908, Paul Maria Baumgarten."

In such manner the distinguished prelate and author expressed his esteem for the late Arthur Preuss.

The Apostolate of Books

The following passages from a letter addressed to the Bureau by the Librarian of an Academy located in a southern State should prove an incentive to send us books adapted to the needs of educational institutions, unable to increase their libraries to the extent demanded by the nature of secondary schools:

"The majority of our teaching Sisters are now here to take courses at the _____ State College (it is financially impossible for us to send all our teachers and nurses to Catholic institutions for the complete college course); these teachers are full of praise and admiration for the books you have sent us, now and in the past, and wish me to add their thanks to mine. That science teachers and students are most happy over this latest valuable addition of books is quite evident. Teachers and students would be deprived of numerous literary gems, were it not for your kind and thoughtful consideration of our needs in this respect."

* * *

Not the least of the services the Central Bureau is rendering missionaries consists in supplying necessary books to newly founded schools and convents. Writing from Kisubi Mission, British East Africa, Bro. Bernardine, Principal, St. Teresa Training College for Natives, tells us:

"The young Bangada religious, whose spiritual formation you so liberally assisted last year by books of meditation and spiritual reading, have just been replaced by a new batch of young men. This new group is the best proof of the vitality of the Catholic Church in Uganda. But it leads me to realize still more keenly my poverty, as I have not enough books now for the two groups. May I dare ask of you a few more manuals of meditation for this new élite of our Holy Religion in Uganda?"

In order to be able to supply wants of this nature, we solicit well preserved books of the kind referred to or gifts of money intended for their purchase.

Archbishop of New Orleans Elected to New Post

At the close of the recent general meeting of the Bishops of the country it was announced that Most Rev. Joseph F. Rummel, Archbishop of New Orleans, had been elected Episcopal Chairman of the Natl. Cath. Welfare Council Lay Organizations Department. The new Chairman succeeds Most Rev. John F. Noll, Bishop of Fort Wayne, who retired from the N. C. W. C. Administrative Board under the rule limiting the number of consecutive one-year terms a Bishop may serve. Members of the C. V. and the Natl. Cath. Women's Union regard Archbishop Rummel an especial friend, inasmuch as he presented the petition of the women's organization for the Mandate for Catholic Action to the preceding Bishops' meeting.

Archbishop Rummel last year served as Episcopal Chairman of the N. C. W. C. Legal Department and previously had been the Assistant Chairman of the Department he now heads. Outstanding among the activities of the Lay Organizations Department is the sponsorship of the Catholic Hour broadcast over a national radio chain.

Necrology

Last rites for Rev. Gerard Toennies, former spiritual director of the C. U. of Illinois, were conducted at St. Michael's Church, Paderborn, on Dec. 28th. Most Rev. Henry Althoff, Bishop of Belleville, pontificated at the solemn requiem mass and addressed a few remarks to the large crowd attending the services. "It was for eternal life that Fr. Toennies prepared himself," His Excellency declared, "through his fidelity to the charges imposed upon him by Christ. He was in every way a devout and faithful priest."

Born at Germantown, Ill., on Nov. 12th, 1864, Fr. Toennies studied for the priesthood at St. Joseph's College, Teutopolis, Ill. He completed his philosophy and theology studies at St. Francis Seminary, Milwaukee, and was ordained by Bishop Janssen in the Cathedral at Belleville on June 24th, 1891. The deceased was first assigned to Murphysboro as assistant, from where he was transferred to Germantown. He became the first pastor at New Baden Nov. 9th, 1896, and remained there until ill health compelled him to resign in 1930.

Fr. Toennies retired to St. John's Orphanage, but the following year was appointed temporary administrator of the parish at St. Libory. Less than a year later he was assigned to the pastorate at St. Michael's in Paderborn where he remained until his death.

* * *

More than a quarter of a century ago a young attorney of Springfield, Illinois, Mr. Frank Trutter, was chosen to represent the Cath. Union of Illinois at the first study course, conducted under the auspices of the C. V., at Spring Bank, Wisconsin. Seriousminded and modest, he contributed a good deal toward making the discussions so attractive and fruitful as they were. But while many another partici-

pant in these study courses lost interest both in the common cause and our organization, Mr. Trutter remained faithful to Social Action, the C. U. of Ill. and the C. V. to the last.

By his death, which occurred on January 23, our causes sustained a serious loss. The former organization will find it difficult, before all, to replace him on the Legislative Committee. The C. V. owes Mr. Trutter a special debt of gratitude for the services he rendered us on the occasion of the convention conducted at Springfield in 1926. Because of his retiring disposition, few delegates were aware that he was the guiding spirit, as far as local conditions were concerned. Mr. Trutter also filled a place in the civic life of Springfield. He was president of the Art Association, member of the executive council of the Boy Scouts of America, and director of the German-American Building and Loan Association of that city. Since 1925 the deceased was treasurer of the Ill. State Bar Association. The Requiem Mass and funeral was attended by representatives of the C. V. and the C. U. of Ill.

The editorial devoted to the memory of Mr. Trutter by the *Illinois State Journal*, leading Springfield daily, while it declares "his conduct of his legal business was an asset to the community," asserts: "but it was in his home and family that his life was centered." In closing its remarkable tribute to the deceased, the Springfield daily states:

"Mr. Trutter started on the farm, whence he worked his way through college and taught school while studying law. His life was a climb from an ordinary origin to success, and in this he was inspired by his family."

MISCELLANY

The adage, that a "prophet is without honor in his own country," seems to be disproven in the case of the Central Bureau. During the past year the Bureau was remembered in the wills of three St. Louisans, according to information released by the Probate Court.

The St. Elizabeth Settlement and Day Nursery was designated a legatee by the will of the late Mrs. Josephine Heidkamp and also by that of the late Mr. Charles A. Dieckmann, while the C. V. was named a beneficiary of the estate of the late Miss Josephine Holthaus. The three wills have been filed in Probate Court and final disposition of the estates will be made in due time.

Although only a few societies affiliated with the C. V. and C. W. U. of Minnesota have submitted their annual reports of mission activities, the results thus far are indeed gratifying. Some \$21 in cash, popcorn and 39 boxes of clothing and other articles were sent by eight groups to missionaries in the Northwest.

The preliminary report issued by Mr. William A. Boerger, Branch president, calls special attention to the record of the St. Elizabeth's Society, of New Ulm. This organization collected 15 boxes of clothing, articles for Church use, quilts, etc., besides \$18 in cash. The gifts, weighing 525 pounds, were divided among eight missions.

At their first meeting of the new year members of the St. Peter's Young Men's Society, benevolent organization of St. Peter's Parish in Philadelphia, learned that the Society had a balance of \$39,130.28 on hand and a total membership of 247.

A letter addressed to the Society by Rev. Edwin P. Fussenegger, spiritual director of the C. V. of Pennsylvania, urging the members to join their parish groups and take an active interest in the C. V., was read at the meeting. Mr. A. John Krimm, secretary of the Society who presented the communication, endorsed Fr. Fussenegger's recommendation, requesting the members to give the matter serious consideration.

A number of donations for charitable and religious purposes were received following the meeting.

The Catholic Life Insurance Union of Texas, associated intimately with the C. V. State League, announced in a report to policyholders that at the close of 1937 it had a surplus on hand of \$95,883 above the statutory reserve requirements. Solvent to the extent of 144.6%, the Union secured a quarter of a million dollars worth of new business during the past year. Dividends paid to policyholders approximated 12.5%.

Organized in 1901, the Union has operated successfully since that time. All loans and investments are "in A-1 condition," the officers report. Any Catholic between the ages of 10 and 56 may join the Union; maximum insurance issued on any life is \$3000.

Included among the men who have held office in the Union are many outstanding members and officers of the State League. The present officers are: Very Rev. Jacob Lenzen, spiritual adviser; Ben Schwegmann, president; Felix Stehling, treasurer; John P. Pfeiffer, secretary; and H. Jaekle, vice-president and assistant secretary.

All too few affiliates of the C. V. subscribe for a copy of our journal as intended for some public or institutional library. There are, of course, laudable exceptions; one of these, the 11th District League of Wisconsin, pays for five copies of the *C. B. & S. J.*, four of which are addressed to the various branches of the Milwaukee Public Library.

The St. Francis de Sales Benevolent Society of St. Louis has, for many years, awarded a year's subscription to the magazine at its monthly meetings. Recently the Hudson County, N. J., Branch of the Natl. Cath. Women's Union ordered three subscriptions to the *C. B. & S. J.* and three to the *Women's Bulletin*, in favor of public libraries in Jersey City, Union City, and West New York.

The practice of awarding subscriptions at meetings of societies and Branch organizations, and of placing the two magazines at the disposal of large numbers of people, through the medium of libraries, should be given serious consideration by our members. Such action is a commendable means of responding to the Pope's request for practical Catholic Action on the part of the faithful. Moreover, the Holy Father has repeatedly urged Catholics to further the cause of the Catholic press, as have his predecessors in the Chair of Peter.

From present indications the number of meals served to children attending the St. Elizabeth Settlement and Day Nursery during the current fiscal year will equal and perhaps surpass the record total set in 1936-37. During the six-month period ending Dec. 31st, 31,124 lunches were served; of this number 7694 were free meals. The average daily attendance over this period was 82.5.

In addition to serving meals to the little ones, the Settlement dispenses medicines to persons unable to pay for them, furnishes food, clothing and furniture to needy families, and has on occasion obtained employment for those unable to secure work. A physician calls at the Settlement once each week to examine the children in the nursery ward, and cares for any of the older children in need of medical attention.

The official report of the 82nd general convention of the C. V., held last August at Hartford, Conn., has come from the printers and has been sent to secretaries of Branches and local societies. Patterned after the reports issued in recent years, the summary of the Hartford gathering contains a complete record of all meetings and addresses, besides the annual reports of the officers and the Central Bureau, the list of delegates attending the convention, messages of the State presidents, etc.

This matter occupies 143 pages and is printed in English, for the most part. Three State Branch reports are printed in German while the resolutions and the message of the president are to be found in both languages.

The Bishop Kearney installation edition of the *Catholic Courier* of Rochester, in its survey of the aims and objectives of every Catholic organization of the Diocese, devoted considerable space to the Rochester Federation of the C. V. and to the New York State Branch.

Following a brief historical sketch of the national organization, the article in question discussed at length the particular work of the local Federation, emphasizing especially the organization's legislative activity.

Book Review

Received for Review

Engert, D. Dr. Jos., Wohin geht Amerika? Kulturphilosophische Reisenotizen. Paderborn, 1937 (P. J. Kennedy & Sons, New York) p. c., 80 p.

Steinmann, Elsa, Kindernachfolge Jesu Christi. Uebertragen nach dem gleichnamigen Buche von Jean Plaquent. Verlagsanstalt Benziger & Co., Einsiedeln/Köln, 1937. Cloth, 104 p. Price Fr. 4.60, M. 3.-; kart. Fr. 4.-, M. 2.50.

Dolan, Albert H., O.Carm., Roses Fall Where Rivers Meet. A Description and Explanation of the Shower of Roses of the Little Flower. The Carmelite Press, Chicago, 1937, Cloth, 168 p.

Fechter, Rolf, Der Aussätzige. Pater Damian De Veuster auf Hawaii. B. Herder Book Co., St. Louis, 1937. Cloth, 176 p. Price \$1.15.

Lauck, Willibald, Kann die Bibel Gottes Wort sein? B. Herder Book Co., St. Louis, 1937. p. c., 94 p. Price 35 cts.

von Gentzkow, Liane, Königliche Frauen der Wandlungszeit und des frühen Mittelalters. B.

Herder Book Co., 1936. Cloth, 117 p. Price \$1.00.

Miller, Athanasius, O.S.B., *Die Psalmen, Lateinisch u. Deutsch.* 11.-12. Aufl. B. Herder Book Co., St. Louis, 1937. Cloth, 586 p. Price \$2.25.

Silva Tarouca, Dr. Phil. Amadeo, *Totale Philosophie u. Wirklichkeit.* B. Herder Book Co., St. Louis, 1937. Cloth, 208 p. Price \$2.00.

Schneider, Friedrich, *Deine Kinder und Du.* B. Herder Book Co., St. Louis, 1937. Cloth, 252 p. Price \$1.50.

Orsenigo, Cesare, *Apost. Nunt., Der hl. Carl Borromäus. Sein Leben u. sein Werk.* Aus dem Italienischen übersetzt von Dr. Gottfried Brunner. B. Herder Book Co., St. Louis, 1937. Cloth, 416 p. Price \$3.00.

Reviews

Katholisches Deutschtum in den Vereinigten Staaten von Amerika: ein Querschnitt, bearbeitet von Georg Timpe. Freiburg i. B., Herder, 1937. pp. XII, 248. \$2.40.

This latest contribution to the description of the rôle of German Catholics in the United States is designedly restricted to presenting "a cross-section"; it purports to give a picture of the present conditions and only lightly touches on the historical development in the past. Twenty-four authors have combined to give us a survey of typical achievements of Catholics of German blood. Certainly it would be a practical impossibility to furnish a complete survey of the present status of German Catholics in every State of the Union or in every city or hamlet; the great mass of detail would merely create a confused idea in the mind of the average reader. Yet the long series of typical phenomena illustrate in a most striking manner the working of the German spirit in this country.

Dr. Mai describes the increase in the number of the German Catholics and their influence during the past century. Mr. J. H. Markert presents a graphic picture of the peculiar missionary methods employed by the German pioneer priests. The history of two churches illustrates the growth of German parishes. In like manner the history of the orphan asylum in Buffalo is representative of many similar asylums in the United States. The Pontifical College Josephinum, near Columbus, Ohio, occupies a unique position among the educational institutions of this country.

The social institutions of the "Kolpingsvereine" and the "Frauenbund" are described in comprehensive chapters, while the "Sonntagshäuser" in Fredericksburg, Texas, is a typical illustration of the corporative assistance in many places. Church-music and Church-goods firms are treated exhaustively, while the operation of parishes and societies is presented within the confines of a single state (California).

The literary activity of German Catholics is portrayed in a comprehensive chapter on the German press in general and the "Wanderer" in particular, on the printing-press in the Bene-

dictine Abbey at Mount Angel, on the newspaper magnate Valentine Joseph Peter and in biographical sketches of two outstanding scholars (Rev. F. S. Betten, S.J., and Rev. C. Bruehl), and a number of nuns who studied at the Catholic University at Washington. A chapter on German American poetry and sketches of the teacher Karl Adams and the painter Hans Schlereth complete this section.

Leaders in church affairs are portrayed in the sketch of His Excellency Joseph F. Rummel and the Benedictines in the United States. Catholic ideals on a smaller scale are described in the chapter on German servant-girls.

The secular side of German Catholicism is outlined in the chapters on the German farmer of Wisconsin and the German-Russian settlements of North Dakota. A striking incident, how the German farmer treasured a German Bible as a family heirloom, is told in the chapter on a Dietenberger Bible in the American Capitol.

Two chapters have only a loose connection with the general subject of the book, viz., America in the appreciation of Germany about 1600, and Oberammergau.

This summary survey will show that not all available topics found adequate treatment in the work. On the whole the contributors have stressed the spiritual forces at the expense of material agencies. We do not read of captains of industry, bankers, thrifty tradesmen, and politicians who are aiding the material progress of the Union. Likewise no attempt is made to exploit the streams of cultural influence upon the social life in the country. Yet the future historian of the German Catholic element in the American nation will find much welcome material in the work. Even the historian of the German race will broaden his views by studying the various types of Germans who came to our shores after being subjected to French and Slavic influences, to be further affected by their American surroundings. The German-Russian settlers who came from the banks of the Volga and the Black Sea still speak the German of the eighteenth century with some admixture of Russian, and in their homes customs are observed and songs chanted which have been dead in the original fatherland for many decades.

The workmanship of the book is superb as fine paper, print and illustrations have been used. The editor, Rev. George Timpe, P.S.M., has spared no pains to make his work as informative as possible. We hope he succeeds in his attempt to impress on the minds of his readers the fact that Catholics of German blood have implanted into the social life of their adopted country assets of a cultural nature surpassing those contributed to the life of the young Nation by their non-Catholic countrymen.

JOHN M. LENHART, O.M.Cap.

Central Blatt and Social Justice

Veröffentlicht von der Central-Stelle des Central-Vereins.

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Anfragen, Briefe, Geldsendungen usw., bestimmt für die Central-Stelle oder das Central-Blatt, sind zu richten an

Central Bureau of the Central Verein,
3835 Westminster Place, St. Louis, Mo.

Die kinderreiche Familie.

I.

Wir haben uns in den letzten Jahren daran gewöhnen müssen, in Zeitungen und Zeitschriften von künstlicher Geburtenbeschränkung und deren Notwendigkeit für eine gedeihliche Entwicklung des amerikanischen Volkes zu lesen. In halböffentlichen und öffentlichen Versammlungen haben Leute, die gesund und längst reif sein sollten, sie mit wissenschaftlichem Brimborium zu beweisen gesucht. Frauen, die selbst Mütter sein müssten, haben es andern, die es werden konnten und sollten, beigebracht, wie sie an der Mutterlast vorbeikommen würden. Gesetzgebungen, die wirklich anderes durchzusetzen hätten, haben sich eine nach der andern breittreten lassen. Man hat sich nicht gescheut, die Post in ungesetzlicher Weise für die Verbreitung von Anweisungen und Mitteln zu missbrauchen. Man hat triumphiert, die „Aufklärung“ sogar ausser Landes getragen und Chinesen und Zulus damit beglückt zu haben. Man prahlt, wie fortschrittlich man dem alten Europa gegenüber geworden Und man sieht nicht, wie dies alte Europa schon seit Jahrzehnten über das moderne Getu solcher Volks- und Staatsbegücker hinaus ist. In sophistischer Weise belustigt man sich über Staaten wie Italien und Deutschland, die nach mehr, immer mehr Kindern schreien und nicht einmal die Lebenden ernähren könnten. Man sieht nicht — man will nicht sehen — dass Völker nicht dann wachsen, wenn sie ihren Machtbereich erweitern, Kolonien erwerben, Handelsverträge schliessen, sondern wenn sie in der gesunden Familie, im völkischen Nachwuchs, im Kinderreichtum ihr Schicksal und ihre Zukunft sehen. „Völker kommen und gehen. Sie kommen, wenn sie jung sind. Sie gehen, wenn sie alt sind. Sie kommen, wenn sie wachsen, sie gehen, wenn sie abnehmen.“

In den germanischen Völkern Europas sowie in Frankreich ist die Häufigkeit der Geburten schon soweit gesunken, dass sie ihren Bevölkerungsbestand auf die Dauer nicht erhalten

können. Nur die romanischen Völker (wie Portugal, Spanien und Italien) sowie die slawischen Völker (Polen, Tschechen, Serben, Bulgaren, Russen) und vor allem die farbigen Völker Afrikas und Asiens haben noch ein Volkswachstum aufzuweisen. Von der Gesamtzahl der Geborenen, 61 Millionen im Jahr, entfallen 17 Millionen auf die weissen und etwa 44 Millionen auf die farbigen Völker. Die slawische Ländergruppe in Europa stieg von einem Drittel im Verlauf des 19. Jahrhunderts auf zwei Fünftel und wird um die Mitte unseres Jahrhunderts die *Hälfte aller Europäer* betragen. In Deutschland zählte man um die Wende des Jahrhunderts zwei Millionen Geburten bei 1,1 Millionen Sterbefällen, also einen Geburtenüberschuss von 8 bis 900,000 im Jahr. Im Jahre 1932 wurden bei 700,000 Sterbefällen nur noch 980,000 Geburten gezählt; das ist ein Geburtenüberschuss von 280,000. Seit Anfang des Jahrhunderts ist also der Geburtenüberschuss auf ein Drittel herabgesunken. Mit Japan verglichen, das vor dem Weltkrieg einen gleich hohen Geburtenüberschuss hatte, ist der heutige japanische Geburtenüberschuss dreimal so gross wie der deutsche: im Jahre 1913: 730,000, im Jahre 1932: 1,008,000.

Den grössten Geburtenrückgang in der Welt wies in dieser Zeit die Stadt Berlin auf. In den letzten Jahren vor 1934 sind in Berlin insgesamt rund 50,000 Menschen mehr gestorben als geboren worden. Die Zahl der Fehlgeburten, grösstenteils Abtreibungen, war grösser als die Zahl der Geburten. 54 Prozent aller Ehen waren kinderlos.

War es nur die Schuld der Nachkriegsnot?

Die Grossstadt ist die Würgerin des Familienlebens, mit ihrer Arbeitslosigkeit, ihrer Genusssucht, Glaubenslosigkeit und ihrem Wohnungselend.

Keine Wohnung, keine Kinder. Im Jahre 1900 waren in Berlin 43 Prozent aller Haushaltungen in einräumigen, 28 Prozent in zweiräumigen Wohnungen untergebracht.

Aehnliche grauenhafte Zustände fanden sich fast in allen Grossstädten. In den Wohnungsanzeigen wurden kinderlose und kinderarme Familien bevorzugt. Die kinderreichen Familien, nicht selten verspottet und bemitleidet, wanderten in die schlechtesten Wohnungen. Viele junge Eheleute mussten mit einem Unterkommen bei Untermietern oder bei Eltern oder Verwandten fürliebnehmen. Dann kam der Weltkrieg mit seinem Ausfall von 3½ Millionen Kindern, die in den Jahren 1914-1919 zu erwarten gewesen wären.

Und nach dem Weltkrieg? Die Zeit des Hungers und der Not, die Zeit, in der Tausende und Tausende den Glauben an einen fürsorgenden Vater im Himmel und an die tröstende Kirche auf Erden verloren. Die Glaubenslosigkeit der Sozialdemokratie, der guten Nachbarin des Bolschewismus, feierte ihre Triumphe. In den Jahren 1919-1925 gab es in Deutschland 1,461,842 Kirchenaustritte. Hand

in Hand damit ging die Werbung für freiere Ehwahl, für einzuschränkende Kinderzahl, für Verhütung des Kindersegens in- und ausserhalb der Ehe. Sozialdemokratische Wanderredner liessen sich von einer wider das keimende Leben gerichteten verbrecherischen Industrie gegen gute Bezahlung anwerben. Sie wussten sich überall als Menschenfreund und Volksaufklärer, als lebenskundige Mütterberater zu empfehlen. Männer und Frauen stellten sich in Stadt und Dorf in den Dienst einer Aufklärung der Volksmassen, einschliesslich der Jugend, über die sexuelle Not der Zeit. In Versammlungen, in der Presse und in Lichtbildvorträgen lehrten sie die neue Kunst, keimendes Leben zu verhindern oder zum Absterben zu bringen. Aerzte mit weiblichen Hilfskräften missbrauchten ihren Beruf zu gleichem schmutzigen Handwerk. Und es fehlte ihnen nicht an zahlungswilligen Kunden, an verweichlichten Männern, entarteten Frauen und verwilderter lusterner Jugend.

Die nicht geringe Mitschuld der Frauen an der Geburtenminderung geht teilweise zurück auf August Bebel, den eigentlichen Begründer der sozialdemokratischen Partei, dessen Buch „*Die Frau und der Sozialismus*“ von verheerendem Einfluss gewesen. Es erschien zuerst 1880 und seitdem in mehr als 100 Auflagen und wurde in 15 Sprachen übersetzt. Darin heisst es von der Frau: „Sie treibt Studien, leistet Arbeiten, geniesst Vergnügungen und Unterhaltungen mit ihresgleichen oder mit Männern, wie es ihr beliebt In der Liebeswahl ist sie gleich dem Manne frei und ungehindert. Sie freit und lässt sich freien auf ihre Neigung. Dieser Bund ist ein Privatvertrag ohne das Dazwischentreten eines Functionärs. Die Befriedigung des Geschlechtstriebes ist ebenso jedes einzelnen persönliche Sache wie die Befriedigung jedes andern Naturtriebes. Niemand hat darüber einem andern Rechenschaft zu geben und kein Unberufener hat sich einzumischen.“

Der grössere Anteil der Schuld wird indes der lebesüchtigen und kinderfeindlichen Männerwelt beizumessen sein.

Die willentliche Kleinhaltung der Familie war früher in den wohlhabenden Volksschichten heimisch. Man wollte den Kindern das angestammte Besitztum ungeschmälert erhalten oder ihnen eine „standesgemässige Ausbildung“ sichern. Vor allem waren die höheren und mittleren staatlichen Beamten und Kaufmännischen Angestellten, die Grossindustriellen, Grossgrundbesitzer und Akademiker die Vertreter solcher Gedanken (sie sind es auch heute). Familien, in denen das Universitätsstudium überlieferungsmässig eigen ist, sind am meisten der Gefahr des Aussterbens in den nächsten Generationen ausgesetzt. Die Kosten des Universitätsstudiums des einen und des anderen werden gedeckt durch Einschränkung der Kinderzahl. Das Kind ist zu einem Rechenexempel geworden. Das Beispiel der oberen

Stände hat alsdann die minderbemittelten Schichten des Volkes zur Nachahmung verleitet.

Meistens wird die schlechte oder heutige Wirtschaftslage als Grund für die Beschränkung der Kinderzahl angegeben. In Wirklichkeit ist es die tiefstzende *Scheu vor dem Kinde*. Kinder bereiten Mühe, Arbeit und Kosten; sie verlangen Opfer. Diese Opfer zu bringen ist man vielfach nicht mehr bereit. Die Frau von heute will ihr Leben geniessen, sich nichts abgehen lassen, alle Auswüchse moderner Geselligkeit mitmachen und alle möglichen und unmöglichen Arten von Sport treiben. Ein solches Leben verträgt sich nicht mit der Schwangerschaft noch mit der Aufzucht von Kindern. Der Mann ist nicht mehr in der Lage, die dauernden Ansprüche zu befriedigen und dann noch Kindern eine möglichst *überstandesgemäss* Erziehung angedeihen zu lassen. Da aber keine Neigung besteht, sich irgendwelche Beschränkungen aufzuerlegen, verzichtet man auf Kinder. — Man spart viel lieber, um sich ein Motorrad oder ein Auto, um Grammophon oder Lautsprecher und hundert andere Dinge anschaffen zu können, als um sich etwa zu dem einen Kind noch ein zweites oder gar ein drittes und vierthes anschaffen zu können. *Das kann man sich einfach nicht leisten!* — Der Wille zum Auto hat sich trotz der Not der Zeit erfolgreicher durchgesetzt und behauptet als der Wille zum Kind! Und wie einfach ist ein Auto! Ist es reparaturbedürftig oder braucht einen neuen Anstrich, schiebt man es in die Garage oder — kauft sich ein neues.

Weltliebe, Strebertum, Genussgier, Trunksucht, Prostitution, venerische Krankheiten, Eingriffe ins keimende Leben sind die Erzfeinde des gesunden durch Fortpflanzung erblichen Menschenlebens, eines berechtigten Nationalismus und des natürlichen Wachstums der Kirche Gottes. Die gesunde kinderreiche Familie dagegen ist die Trägerin der völkischen Lebenskraft, das Fundament jedes nationalen Aufbaus und der Erstarkung der heiligen Kirche.

GEORG TIMPE, P.S.M.
Washington, D. C.

Unsere Zeit ist ernst. Alle Oberflächlichkeit, alles Phrasentum, aller Schein in unserm Katholizismus muss weg! Nur was echt ist hält stand. Nur Menschen, die im Glauben leben, werden die Zeit überwinden, nicht mutlos werden, ja sogar noch Former und Gestalter sein. „Es genügt nicht, zur Kirche Christi zu zählen. Man muss auch lebendiges Glied dieser Kirche sein, im Geiste und in der Wahrheit. Und das sind nur die, die in der Gnade des Herrn stehen und unausgesetzt in seiner Gegenwart wandeln, — in Unschuld oder in aufrichtiger und tätiger Busse.“ (Pius XI. in der Enzyklika „Mit brennender Sorge“).

EUGEN VOGT

Aus Central-Verein und Central-Stelle.

Ein hohes Gut: Soll es gepflegt oder vertan werden?

Ein angesehener Deutsch-Amerikaner gestand einst, er vermöge seine Töchter nicht mitzunehmen auf die von ihm beabsichtigte Reise in die alte Heimat, weil sie des Deutschen nicht mächtig seien. Seinen in sehr angesehenen Stellungen tätigen Freunden drüben wäre die Sprachkenntnis der betf. jungen Damen unfassbar gewesen. Der Vater gestand: „Wenn sie mich nun nach Deutschland begleiten möchten, hätten sie Deutsch lernen sollen.“ Es handelt sich in diesem Falle um keine vereinzelte Erscheinung, sondern geradezu um eine üble Gewohnheit, die sich in jüngster Zeit noch ausgebreitet haben dürfte infolge weitverbreiteter Gleichgültigkeit geistigen Gütern gegenüber.

Jedoch, es giebt immer noch Familien, in denen die deutsche Sprache gepflegt wird und die sich bemühen, sie ihren Kindern und Kindeskindern zu vermitteln. Hier und dort im Lande bestehen deutsche Sprachschulen für Kinder, so in der Bundeshauptstadt Washington. Vom „Concord Club“ gegründet, haben sich um diese Schule besonders Professor Dr. Paul Gleis, von der Kath. Universität, und dessen Frau verdient gemacht. Ausserdem sei noch genannt als Förderer des Unternehmens Professor Dr. V. Spanhoffd, der jahrelang an der Georgetown Universität Deutsch lehrt. Sollte, was in Washington möglich ist, nicht auch in anderen Städten möglich sein?

Von Zeit zu Zeit berichtet das *Washington Journal*, ein deutsches Wochenblatt, über die Veranstaltungen dieser deutschen Kindersprachschule, die keineswegs nur von Zöglingen deutscher Abstammung besucht wird. Das Programm der jüngsten Weihnachtsaufführung führt u. a. eine Mary Eleonore McCabe und eine Mary Flood als Mitwirkende an. Bei dieser Gelegenheit erklärte Professor Spanhoffd, nach Schluss des Programms:

„Sie sehen, was geleistet und erreicht werden kann. Das Kind ist von Natur wisbegierig. Jedoch, die Eltern müssen nachhelfen. Sprechen Sie doch jeden Tag zu Hause mit den Kindern etwas Deutsch. Kinder lernen das Deutsche spielend; am Ende haben sie nicht nur etwas im Kopf sondern auch ein Kapital in der Tasche.“

Von dem Vorsitzer aufgefordert sich auszusprechen, erklärte der unsern Lesern bekannte Fr. Georg Timpe, P.S.M.:

„Es ist Brauch um die Weihnachtszeit, dass Eltern den Kindern bescheeren. Heute aber haben die Kinder den Eltern etwas bescheert und ihnen grosse Freude bereitet. Wir danken den Kindern, dass sie sich so viele Mühe gemacht haben. Wir sind auch den Lehrern zu Dank verpflichtet für die Leistungen der Kinder. Diese deutsche Sprachstunde ist für uns alle von grosser Bedeutung. Die daran Beteiligten erfüllen eine Mission an Deutschland und an Amerika, denn die Kenntnis der Sprache eines Volkes vermittelt das Verständnis für dieses Volk. Ja, Kenntnis einer Sprache gewährt uns noch mehr als nur dies; sie ermöglicht

es uns, auch die Angehörigen eines Volkes wirklich kennen zu lernen, zu verstehen. Wir verbreiten somit Verständnis für jene Völker, deren Sprache wir beherrschen, und dieses bildet die Voraussetzung für friedliche Beziehungen unter den Menschen.“

Als Kultursprache besitzt die deutsche Sprache dauernden Wert. Bereits der Umstand, dass die Literatur des deutschen Volkes zwei goldene Zeitalter aufweist, sichert ihr Bedeutung für Jahrhunderte. Der weitere Umstand, dass auch heute noch deutsche Worte in den Sprachschatz anderer Völker übergehen, sollte Deutsch-Amerikaner an die Pflicht gemahnen, die Sprache der Väter zu pflegen. So fanden wir jüngst in dem Buche eines Oxford Professors über Spanien die Kapitelüberschrift „Philip's Weltpolitik.“ Unser Webster führt viele Worte dieser Art, als in die Sprache unseres Landes aufgenommen, an. So z. B. das Wort Wanderlust, das sogar eine andere Bedeutung angenommen hat im Englischen, als die ihm von den Romantikern verliehene. „Wanderlust“, als Wort der englischen Sprache, bedeutet jenen psycho-pathologischen Drang, der gewisse Menschen nirgends zur Ruhe kommen lässt und sie im Lande und der Welt umherstreift. Doch auch in anderer Hinsicht ist das Studium des Deutschen, man möchte sagen, unerlässlich für jeden Amerikaner, der Anspruch erhebt auf Kenntnis und Bildung.

Von diesem Gesichtspunkt aus behandelt Naomi Neuenschwander die Frage „Why German?“ in der zweiten Hälfte ihres Aufsatzes „The Cultural Value of the Study of German,“ veröffentlicht in der Zeitschrift der Carl Schurz Memorial Foundation. Sie schreibt:

“First let us examine the language itself. It is a tongue akin to our own, and hence doubly valuable to the American because it aids in enriching and objectivating both the vocabulary and construction of his native speech. It has already been mentioned that somewhat less than half of our words are Germanic (Teutonic). Then, too, the language is fully inflected, and therefore uniquely disciplinary to us who are used to our uninfllected language. The great number of English cognates are of importance; examples are: *Haus*, house; *Glas*, glass; *Hund*, hound; *Finger*, finger.”

Nach dem Hinweis auf geflügelte Worte, wie „Der kranke Mann“ (Türkei), „Weltliteratur“, etc., etc., die in die englische Sprache übergegangen sind, zählt Frl. Neuenschwander noch folgende Punkte zugunsten des Deutschen an:

“The richness of the language is another point in favor of German language study. The Englishman's 'Glad to see you' and his 'Thanks' are miserably bare compared to the similar German expressions. The Englishman is quite content with his 'very,' 'pretty,' and 'rather,' while his German brother uses 'ungeheuer,' 'furchtbar,' 'riessig,' 'unheimlich,' and 'kolossal.' It is significant that while all German poetry suffers in translation, English verse is sometimes improved when rendered in German.

“A second reason for selecting the German language is this: among all the languages of the world, excepting certain Asiatic tongues, English and German hold first place in importance and propagation. The Germans are the largest language group of Europe, there being over sixty-five million in the country itself, and thirty-four and a half million in the borderlands and abroad. It has truly been said that with a speaking knowledge of German, a tourist may comfortably travel

all of Europe. In our own country the greatest proportion of citizens are of British and German heritage. Naturally, we are interested in the language of the people so closely akin to us.

"The third reason for learning German is the compensation that is offered by the literature in that language. German is a vehicle of literature which belongs to the world. It is the testimony of educated men and women that German literature possesses a richness of charm and beauty which is unequalled by any other foreign language. We need but call to our minds the names of Goethe, Schiller, Lessing, Heine and others to re-live the intense pleasure we derived on first meeting them through the medium of their masterpieces . . .

"And so I could continue indefinitely singing praises to German literature. However, these few illustrations will serve to point out the great field. Ex-President Taft exclaimed, 'It is a language in which so many masterpieces have been written that every educated man should know the language.'"

Damit wollen wir es genügen lassen, in der Hoffnung, dass mancheiner, durch die Worte Tafts beeinflusst, sich auf die Pflicht besinnen wird, das Deutsche zu pflegen und seinen Nachkommen zu vermitteln.

K.

Central Amerika als Missionsgebiet.

Wenn man von den Missionen im Auslande spricht und der Pflicht, das Missionswerk zu unterstützen, erweckt man im Zuhörer oder Leser den Gedanken an China, Indien, Afrika und die Inseln der Südsee. Niemand aber denkt an die Umstände, die es uns zur Pflicht machen, Missionare in den Staaten Central-Amerikas zu Hilfe zu kommen. Doch die Verhältnisse in jenen Ländern fordern gebieterisch Förderung des Missionswerks, trotz der Tatsache, dass die Kirche in den ehemals spanischen Kolonien bereits vor vierhundert Jahren gegründet wurde. Der Niedergang Spaniens und ein Jahrhundert, das reich war an Revolutionen, hat die Kirche nicht nur um ihren Einfluss gebracht sondern auch die Seelsorge schwer geschädigt, so dass es notwendig ist, dort den Glauben neu zu beleben, ja neu zu pflanzen.

Folgende, dem Schreiben einer Ordensfrau deutschen Stammes in Central-Amerika entnommene Angaben bestätigen diese Bemerkungen:

„Hier im Heime werden es immer mehr Kinder und trotz den dadurch sich mehrenden Sorgen, kann ich der Aufnahme so armer Wesen keinen Riegel vorschreiben. Denn all diese Kinder bedürfen einer christlichen Erziehung gerade so gut wie des leiblichen Brotes. Mit Ihrer gütigen Gabe ist wieder viel Gutes für 130 Kinder und Mädchen getan. Aus der Zahl unserer Knaben haben wir bereits sechs Ministranten erlangt, die ihre Sache schon ganz net machen. Unter diesen ist ein taubstummer Junge, der ebenfalls mithilft. Wenn man es nicht wüsste, würde man gar nicht glauben, dass er der Sprache und des Gehörs beraubt ist. So exakt macht er alles.“

„Unsere Kinder lernen fleissig im Unterricht und die grösseren bemühen sich alle weiblichen Arbeiten mit mehr oder weniger Eifer zu erlernen. Unter den zuletzt aufgenommenen befinden sich etwa acht Mädchen von mehr als 13, 14 u. 15 Jahren, die noch nie zu den Sakramenten gingen und nun auf Weihnachten dieses grossen Glückes teilhaftig werden sollen. Vor einigen

Monaten bereiteten wir ein dreissigjähriges Mädchen vor auf die erste Beicht und Kommunion, und dieses unglückliche Menschenkind war bereits Mutter dreier Kinder. So giebt es noch viele Fälle und furchtbar traurige Geschicke einzelner in ebensolch traurigen Verhältnissen, die man sich in andern Ländern kaum vorzustellen vermag. Zu wieviel Gutem jene helfen die solch arme Missionen unterstützen, weiss Gott allein. Und Er wird sie auch alle einmal reich belohnen!“

Es handelt sich bei der Aufnahme von Kindern in diese Anstalt keineswegs nur um die Nachkömmlinge von Bewohnern des Landes, wie folgender Fall beweist. Kurz vor dem Weihnachtsfeste schrieb uns die gleiche Ordensfrau:

„Vor ungefähr acht Tagen wurde uns ein dreiundehinhälft jähriges Knäblein, belgischer Abstammung, eingeliefert. Die Mutter hat sich in einem Anfall von Verzweiflung erschossen, weil der Vater des Kindes, nachdem er aus dem Gefängnis entlassen worden war, auf und davon gegangen ist. Dieser Mensch hat das Mädchen mit fünfzehn Jahren aus seiner belgischen Heimat entführt; er zog mit ihm von Land zu Land und hier liess er es im Elend sitzen. In letzter Zeit soll es mit einem Griechen, der sich seiner erbarmte (!), zusammengelebt haben. Das mehr als dreijährige Kind sieht einem zweijährigen gleich und kann noch nicht sprechen; doch wir hegen die Hoffnung, dass es unter den vielen Kindern auftauen wird, wie wir es bereits in andern ähnlichen Fällen erlebt haben.“

Bei dieser Gelegenheit mag folgende Erscheinung erwähnt werden: Woimmer auf der Welt recht schwierige Verhältnisse bestehen und die Ungunst der Umstände wenig einladend erscheint, findet man Schwestern deutschen Stammes.

Von echtem alten Schrot und Korn.

Wohltuend berührt das Interesse, das Hr. Jos. Kaschmitter, Cottonwood, Idaho, der Sache des C. V. und der Kathol. Aktion entgegenbringt. Einer der Gründer des St. Josephs Vereins in genannter Stadt — sein Vater, gest. am 30. März 1935, war lange Jahre hindurch Präsident desselben Vereins —, bemüht er sich, als Leiter des Study Clubs und Präsident des Pfarrverbands, das bischöfl. Programm der Kathol. Aktion nach bestem Wissen und Können fördern zu helfen. Selbst Vorträge arbeitete er für diese Gelegenheiten aus. Doch dürfe man an seine Leistungen keine zu grossen Anforderungen stellen, schrieb Hr. Kaschmitter bei einer Gelegenheit, „denn ich bin ein einfacher Farmer, der nur fünf Jahre lang Schulunterricht genossen hat.“ Wes Geistes Kind Hr. Kaschmitter ist, erhellt aus folgender, einem seiner Briefe an uns entnommenen Bemerkung:

„Als Katholik, als Familienvater, und als Mensch und Bürger nehme ich Interesse an der Weltlage und bedauere die Uebel, den Hass, die Ungerechtigkeiten, den Unglauben und die Gottlosigkeit, an denen ein solch grosser Teil der Menschheit heute leidet.“

Wir möchten ausdrücklich hervorheben, dass wir in diesem Satze auch nicht ein Wort geändert haben. Wie wohltuend berührt nicht diese klare Erkenntnis dessen, was die Gegenwart

von uns fordert, in der Weise wie sie hier ein Farmer aus dem fernen Westen unseres Landes ausspricht!

Die Kleiderhilfe.

Jüngst wanderten mehrere Mäntel von St. Louis nach dem hohen Norden Saskatchewans, wo ein Oblatenpater sozusagen im Urwald eine Gemeinde deutscher Ansiedler betreut. Einer der Mäntel war für den Missionar selbst bestimmt, ein anderer zum Verschenken. Nun schreibt jener uns darüber:

„Der gesandte Mantel ist ein Prachtstück und passt. Der helle hat einen armen Kauz glücklich gemacht. Als er ihn anprobierte sagte er: 'Wäre beinahe zu gut zum Tragen.' Die Leute schätzen diese Gaben und ich auch. Andere glücklich und zufrieden machen, ist meine Freude.“

Die Mitglieder der Kolonie kämpfen seit ihrer Niederlassung in der Wildnis mit grossen Schwierigkeiten; auch sie sind zum grossen Teil die Opfer der traurigen Wirtschaftszustände der letzten zehn Jahre. Ihre Armut macht sich doppelt empfindbar der furchtbaren Kälte und des langen Winters wegen.

Die bisher nicht „geplästerte“ Bretterkirche, deren Bild wir hiermit veröffentlichen, wurde bisher mit zwei aus eisernen Oelfässern hergestellten Oefen geheizt. Wenn starke Kälte herrschte, musste der Priester auch Sonntags in seinem Blockhaus celebrieren, weil in der Kirche der Wein und das Wasser noch vor der hl. Handlung einfroren.

Unsere roten Proletarier.

Das vielbesprochene „housing problem“ spielt selbst unter den Indianern, den vernachlässigten Stieffkindern unserer Regierung, eine Rolle. Dem Schreiben eines Missionars unter diesen echten Amerikanern, dem jede Absicht fern liegt, den Ankläger zu spielen, sind folgende Angaben entnommen:

„Wir haben, Dank der göttl. Vorsehung, soweit recht mildes Wetter, meistens über Null, kaum Schnee, keine gefürchteten „blizzards.“ Das ist gut so wegen der armen Indianer, die in Zelten hier um uns herum wohnen.“

Leider ist es den Missionaren nicht möglich, als Ankläger gegen die Regierung aufzutreten. Washington ist z. B. schon seit Jahren den

katholischen Indianerschulen etc. durchaus nicht günstig gestimmt. Aus der Behandlung der Indianerfrage durch Regierung und Volk vermag man übrigens den Schluss zu ziehen, dass die Demokratie keineswegs so makellos dasteht, wie deren Lobredner uns glauben machen möchten.

MISZELLEN.

Seit der Ankunft der deutschen Schwestern in Bettiah, Indien, besorgen diese den von Fr. Henry Westropp, S.J. begründeten Markenhandel, der eine grössere Anzahl indischer Wittwen beschäftigt und ihnen den Lebensunterhalt gewährt.

So oft wie möglich schickt die C. St. nun den Schwestern mit Briefmarken angefüllten Kistchen. Eine der letzten Sendung dieser Art quittiert Schw. M. Isidora wie folgt:

„Mit tausendfachem Danke bestätige ich hiermit den Empfang Ihres Kartons mit Briefmarken. Er wurde mit Freude und Jubel in Empfang genommen. Wir sind darüber sehr erfreut und dankbar für jede uns zugesandte Briefmarke.“

Möchten doch diese Worte dazu beitragen, die Anzahl unserer für Missionzwecke

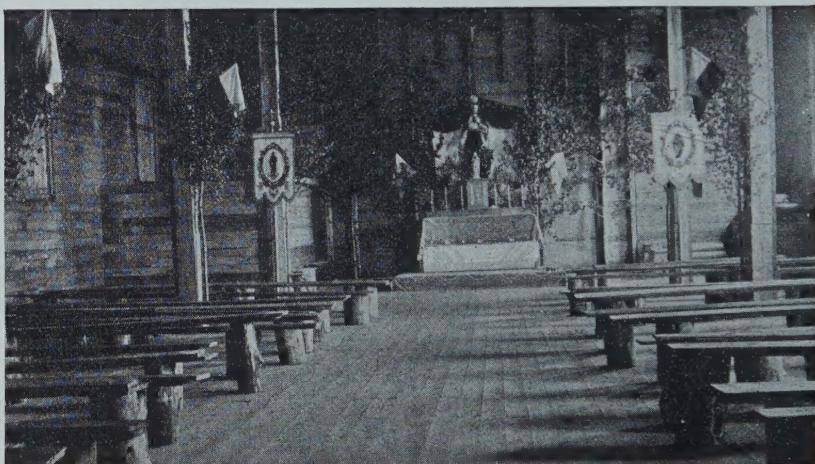
Briefmarken sammelnden Mitarbeiter zu vermehren. Grundregel dieser Sammeltätigkeit ist jedoch, dass die Unverletzlichkeit der Marken gesichert wird.

Man mag uns einer gewissen Vorliebe für unsere „Alten“ zeihen. Wir läugnen gar nicht, dass wir die Pioniere besonders wertschätzen, weil deren Mehrzahl noch vom alten Schrot und Korn sind und sich im Leben bewährt haben.

Sowohl in unserer Stellung am *Kathol. Wochenblatt* zu Chicago, als auch an der täglichen *Amerika* und der Central-Stelle, hatten wir Gelegenheit die Ehrenhaftigkeit so manch eines Abonnenten zu beobachten, der selbst eine aufgelaufene Schuld von beträchtlicher Höhe anstandslos und unter Anerkennung des ihm gewährten Vertrauens bezahlte. So schrieb uns jüngst ein Leser des *Central Blatts* aus Colorado bei Begleichung einer mehrjährigen Rechnung:

„Aus ganzem Herzen danke ich Ihnen für das mir geschenkte Zuvertrauen. Mit vielen Grüßen verbleibe ich Ihr stets ergebener.“

Diese Auschauung ist nicht allzu häufig in der Gegenwart.



Der Gottesraum im Urwald